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FAR STAR

I saw the stairs of many steps
Lead upward to the dawn;
The stairs were white, of shining light,
And down them one star shone,
Seeming to pave a path of gold
Ascending man could well behold.

And many faithful pilgrims trod
That flight of living light;
But ever as they upward toiled,
Stairs rose to greater height—
The star receding on afar
Where morning's door was left ajar.

V. Bruce Chilton, F.R.C.

The Saskatchewan Poetry Book

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Greetings!



Dear Fratres and Sorores:

"Great oaks from little acorns grow." The culture and magnanimity, or the depravity and viciousness of nations are the outgrowth of the individual habits and the characters of their citizens. Collectively, a people will often give lip service to certain ideals, but, as individuals, they will act to the contrary. Therefore, the probability of a nation becoming a great benefactor to humanity in other than material creations must be determined from the conduct of its average citizen.

Watch the throngs on the main thoroughfares of great cities. They rush on their way, jostling each other rudely. Frequently, they fail to even mumble the stereotyped "Excuse me," or "Pardon me." Sometimes they turn about and glare reproachfully at the person into whom they had collided, whether he was responsible or not. In queues formed before shops or places of amusement, individuals will force their way inconsiderately, ahead of others, so as to be served first. Again, innumerable automobile drivers, when not watched by police, will not check their speed when pedestrians with the right-of-way cross their path. These are but a few indications of the lack of restraint of the instinctive urges in people.

Man is very much an animal. He has all the fundamental appetites and desires of the lower animals. He cannot completely quell them without becoming subnormal or abnormal. The only distinctive faculty of man is his *reason*. The reason can, and should, establish certain ideals, certain intellectual and emotional ends, which become competitive with the primitive urges. An animal, such as the dog, can not have intellectual desires. He can not strive to know about the heavens above him. He can not love to inquire into the nature of his own conduct. Aside from the appetites and the intellectual desires, man also has what we may call the *psychic urges*. They constitute, for example, compassion, sympathy, the desire for tranquillity, the love of justice and the love of

righteousness. These stimuli, or urges, are quite subtle. It is often difficult for these finer impulses of man's nature to make themselves felt in his consciousness. It is only when he is relaxed, when the grosser passions and appetites are subdued, that he may experience them. At such a time these immanent feelings are transformed by the mind into ideas, into things which seem to represent them. Consequently, we interpret certain acts, or kinds of conduct, as being in accord with justice, sympathy, and righteousness. The extent of our defining of these feelings is dependent upon our intelligence, experience, and education.

Man is by nature, gregarious; he desires to live in groups of his own kind, to form what he calls *society*. Many of the lower animals, likewise, prefer to live in groups, packs or herds. The psychic urges of man have caused his mind, his intellect, to confer upon society a distinctive meaning. Each of us who enjoy human society can, to the extent of our ability to express ourselves, give some reason why we like and wish to live with other humans. These reasons must conform to the psychic urges of our own being, to compassion, justice, and righteousness. If they do not, then we are not living like human beings. We are being driven blindly by the elemental aspects of our nature, to live as if in a herd. It is quite simple: either society becomes a pack of animals who instinctively function together merely to accomplish something to satisfy their physical requirements as individuals, or it has knowingly united to accomplish something for its *collective* good.

The individual who is inconsiderate, abusive and selfish in the narrowest sense of the word, in his relations with others, is *anti-social*. He may live in a community with other persons; he may indulge in the advantages which collective living provides, but he is nevertheless, *anti-social*. He is not contributing to the social ideal prompted by the psychic urges. He is merely conforming to the herd-instinct. Wolves care nothing

for the pack as a whole. They will collectively seize their prey when hunting in packs, but they will proceed to destroy their own pack by ferocious fighting among themselves.

The highest aim of human society is to *give*, to *create*, to *do*; the lowest aim of society is the effect of the herd instinct—using society only for the immediate benefit of the individual. The psychic urges cause man to realize that the highest social aim can not be satisfied through individual efforts. The creation of the beautiful, the development of a harmonious atmosphere which is appealing to the higher self, can never be a single enterprise. No artist wants to paint entirely for himself. His greatest joy is in the radiation of his aesthetic talents. He wishes others to see and enjoy the symmetry of line, or harmony of sound and color which he has executed. An artist's greatest personal happiness is in the realization that others also find enjoyment in his works.

The truly socially minded person is, therefore, one who displays a *courteous* attitude. By his conduct he is binding society together with the bonds of personal self-restraint so that it may be kept intact for higher purposes.

Ordinarily, when we explain courtesy, we do so in terms of ethics. This consists of a reciting of the generally accepted rules of conduct. However, a comparison of the customary ethics of various nations will show quite a disparity between them. The courtesy necessary to advance society, to make it serve the exalted aspect of man's nature, must go deeper than just the rules of conduct! It must go back to the *causes* of conduct. It must consist of those causes that can be made applicable to all human relations and changing conditions. The reason why one people will do something offensive to another, without compunction, is that their ethics are not founded upon the same premises of courtesy.

How shall this essential courtesy be determined? In all human enterprise, the individual must be the starting point of consideration. The self is a composite. It is the aggregate of the body with its physical urges, and the mind and soul, or psychic nature, with their respective attributes. We proceed by asking ourselves, What does our personal *self* want from life?

Our most insistent needs are the organic ones. We dislike the sensations of pain as the result of hunger, thirst, cold, and disease. Physical imperturbability or freedom from physical want or distraction, is thus a first essential. We say they are "first" because these distractions are so easily incurred. The normal human being is not satisfied, however, when only his physical needs are gratified, or when his body is at ease. We have the faculty of becoming self-conscious. We can observe, reflect upon the operation of our own minds. We can think, reason, recollect, imagine. Even when the body is passive, the mind may be very active. The mind is capable of mental desires—ends which it wants to achieve. These mental desires become stimuli, cravings which are often far stronger than the prosaic appetites. What person with creative ability, has not been tormented by the desire to experiment with, or to build some device, or has not wanted to satisfy his curiosity about the nature of something?

Life, then, obviously, if it is to provide tranquillity, must gratify these mental desires as well. Fortunately for humanity, there have been many humanitarians in the world. They have brought pleasure to their higher selves by alleviating the suffering of others and by correcting obvious social ills. This inclination to altruism and humanitarianism, is also a psychic or mental urge. If we have these innate inclinations, then the opportunity to gratify them is also what we want from life.

Since these elements, the desires of our composite self, are so basic, it is comparatively simple to set up certain rules to recognize them. Rules including them become the positive requirements of a system of ethics established for any people, regardless of race or nationality. You believe them as being indubitably necessary to any society of which you become a member, or a citizen. Fundamentally, courtesy is not complete until you have conceded to other members of society the same right to these positive requirements as you have. However, this is more than a mere expression of "others may do as I do." The unthoughtful pursuit of your positive requirements and others doing likewise may bring conflict. It would result in each individual acting entirely for himself and destroying society, as often has happened. Con-

sequently, each of us must set up a negative course of action in our lives as well as a positive one.

The purpose of the negative course of action is to prevent our positive acts from interfering with those very rights which we concede to others. The only way this is made possible is by assigning *order* to human relations. This *order* becomes a product of the human intellect. The order consists of an established sequence for the demands and rights of individuals. In other words, the order of human relations shall be founded upon provisions of time and space. Let us further elucidate. Suppose I have a positive requirement—a basic need which is necessary to my being, such as we have explained; you have a positive requirement, as well. The means of fulfillment of that requirement may not be sufficient for both of us at the moment. Which one shall have it? This shall be determined by the time provision, that is, the person who made known his requirement first; or perhaps the spatial provision shall apply—that is, the one who is more adjacent to the supply shall obtain it. The human mind abhors confusion, and seeks order. Order is, psychologically, any arrangement which the mind can readily comprehend. The confusions that result in discourtesy, rudeness, and in a display of the primitive aggression of animals, can be avoided by this application of order to our relations with others.

This application of order to our wants or our desires, does not dispose of the spirit of competition which makes for progress. Each of us may try to be the first to the source of supply, or means of satisfaction. Yet we can recognize the position of another in point of time as preceding us. If one precedes us in time, or in sequence, we will recognize that order.

This sense of order in human relations is expressed even in the so-called "social graces." We will not rudely interrupt another who is speaking, no matter what we wish to say, until he has finished speaking. We will recognize the fact that he precedes us. Without a regulation of the sequence of speech, we know that confusion would arise. Again, where several of us need something, and none of us has preference in point of time or in sequence, then the principle of

equality shall apply. Since, in our original reasoning we have conceded to others the right to the same positive requirements as we have, then they must share equally with us, if the principle of order has not worked against them. Under such conditions there must be a division, an equitable sharing of the advantages to be obtained.

If all of us will use these psychological factors of *order and equality* in governing our behavior, a higher code of ethics will ensue. This improvement would reflect itself in the broader aspect of human relations, namely, international affairs. Without compliance with such principles, we have nothing more than a society of individuals living together, but in practice, working against each other.

Fraternally,

RALPH M. LEWIS,

Imperator

Can Happiness be Universal?

From Thebes Minor Lodge in Detroit, Michigan, came the following question: "What steps can one take to overcome periods of depression and material suppression? How does one reach that mental state of happiness whereby it may be transmitted to members of one's own family or to others?"

The content of Happiness, like that of *good* and *justice*, has been the subject of philosophical inquiry and speculation for centuries. Frequently in the history of thought, happiness has been held to be the *summum bonum*, the *highest good* in life. In all such instances happiness has been identified with pleasure; consequently, it made the end of life, the purpose of existence, according to some schools of thought, the attainment of pleasure. The ancient philosophical school known as the Cyrenaic, founded by Aristippus, is an excellent example of such thought. Aristippus did not disagree with Socrates, who preceded him, in believing that virtue was the highest good to be sought in life. But in effect, Aristippus propounded the questions: Why should virtue be sought? What benefits are to be derived therefrom? To him it seemed that the virtuous man was one who had found good in all things and goodness was *pleasure*. Men

wanted virtue, or goodness, because it meant a pleasurable state; thereupon goodness and pleasure were made the end in life to be sought. If, Aristippus further contended, goodness is identified with pleasure, then all men will understand the object of their search, namely, why they want goodness, or happiness, as end of life. All men can understand the satisfaction and gratification of pleasure. That which is good for me is that which makes me happy, affords me pleasure. Men should seek to fill each fleeting moment with pleasure. All happiness is ultimately a pleasure of the body—taught the Hedonists, another school of ancient philosophy.

This attitude constitutes a *positive search* for pleasure wherever it may be found. It was soon realized that an unbridled pursuit of happiness may result in ill-health, pain and suffering. For this reason, the Cyrenaics recommended an intelligent indulgence of bodily pleasure. Other thinkers inveighed against this view. They held that bodily pleasures are not positive; that they *are* only directly in proportion to the satisfaction they give. We must first have the desire; as the desire is satisfied, the pleasure diminishes proportionately. For example, before we can enjoy the sensation of scratching an itch, we must first have the itch, with its aggravation; with the scratching, the pleasure diminishes. Therefore, bodily pleasures were held to be strictly negative, constituting a removal of an annoyance. Of these bodily sensations, Socrates said: "Each pleasure and pain is a sort of nail, and rivets the Soul to the body and engrosses her"

Mental happiness, or pleasure, is said to be more enduring. It increases in intensity with the use of the intellect. In fact, the mind is never fully satisfied with its interests. The things which please the mind or the talents, stimulate mental happiness instead of completely satisfying it. Every ideal that we have, when gratified, gives rise to another. Thus we are led to search for and to realize states of greater happiness. The appetites, conversely, wane, or become jaded, if over-indulged. Mental pleasure grows in intensity with the exercise of the mental self.

There are, as well, what are called the moral pleasures. Each person has certain moral impulses or conceptions of right and wrong which stem from what we call *con-*

science. The sense of rectitude, the realization of righteousness, provides a tremendous inner satisfaction when it is gratified. Unlike the pleasures of the body, it reaches no crescendo nor falls into a diminuendo. Rather, it continues to remain with us as a tranquil state of mind—an at-peace-with-the-world feeling.

From all of the foregoing we can see that happiness is not endemic with certain people. Everyone can enjoy happiness—can have certain kinds of pleasure. There is a graduated scale of happiness. There are the pleasures of the body, pleasures of the intellect, and pleasures of the soul. Each of us is ultimately seeking for himself true happiness. There is no higher good than that harmony with our being which produces pleasurable sensations. However, the various kinds of happiness, or pleasures, since they are on a graduated scale, are not equal to each other. The pleasures of the body are transient, evanescent; we can only drink and eat a certain amount or indulge our appetites to a certain limit. When our appetite has been gratified, we must wait for the pangs of desire before we can again experience the pleasure attached to removing these pangs. All persons have such pleasures; they are necessary to the body. To a grossly physical and sensuous person, they are the full content of happiness. Such a person cannot realize the higher and finer happiness of life. The pleasures of achievement, of fulfilling a creative or mental urge, are unknown to him. Such persons are bound to know—if they live long enough—periods of *great despondency* when old age or ill-health overtakes them and they no longer find it possible to gratify their appetites as they once did. Life has few, if any, pleasurable moments to them. There are no periods of ecstasy to offset pain and the irritation of sheer monotony. Little can be done for such persons. They are destined to learn, unfortunately, that they hitched their life to a star that eventually vanished.

Mental or intellectual pleasures can be experienced even in very old age, provided there is no degree of ill-health, and that there is a freedom from intense suffering. Whereas, the pleasures of the body come from gratification of certain appetites, the mind, on the other hand, can establish desires which are always commensurate with its ability to

satisfy them. In his youth, a man might find pleasure in rigorous intellectual pursuits; in old age, he may find them in less rigorous mental efforts, but the pleasure or satisfaction will be the same. The intellectual, often a materialist in his younger days, becomes quite philosophically minded in his later life; he finds happiness in reflecting upon and understanding his own being and his relationship to the universe of which he is a part. The mentally alert person is inclined in his later life to find pleasure in conforming to the impulses of the psychic self, more so than is one who had indulged for years only his grosser appetites and passions.

Man must experience the happiness of each state of his being, and all of these states constitute *complete happiness*. Pleasures of the body, mind, and self are all necessary. Those of the body, however, must not be pursued, but indulged only for necessity. In other words, we should not try to acquire an itch so that we can scratch it. I do, however, without hesitation scratch an itch when it is felt. Mental and spiritual happiness are pleasures which can be experienced by the young and the old alike. Each member of a family can experience a sense of righteousness in conformity with his conscience. Each can find pleasure in exercising his talents, no matter how they may vary. Happiness certainly is prevalent in a home in which, for example, the father and son are pursuing a hobby of radio construction or photography, in their home workshop, and the mother and daughter are participating in the playing of musical instruments, or in painting or writing.

The true way of transmitting happiness to others is to help them to find lasting pleasure. Help someone to discover his talents, to awaken his latent abilities so that he may know the real joys of creative activity.

As Rosicrucians, we are quite aware of the effects of our own auras upon those of others. If we allow ourselves to become depressed or irritable, it affects those in close association with us. Radiant happiness is likewise contagious. It is stimulating to the auras of others. If we are cheerful, other people experience pleasure in our presence. Happiness, however, being a personal experience, requires certain incentives and action on the part of the individual. Happiness must come about because we place ourselves in a posi-

tion to receive it. We cannot enjoy an excellent meal without preparing it, or, at least, arranging or planning to partake of it. We cannot experience mental happiness without some ideal, some objective which we have formulated and which can be realized only by making the effort to do so. We cannot experience spiritual happiness, Peace Profound, without contemplating the inner self, and periodically reflecting upon our own moods, and understanding our psychic urges.

We must avoid endeavoring to find happiness by mere passive living, attempting to avoid the rigors of life, the responsibilities of doing. Happiness consists in knowing more of, rather than in avoiding, all the irritations of life. It is an extremely negative attitude to wish to retire from the turmoil of life. Such people believe, figuratively, that if they could lock themselves within a glass house, far removed from all the experiences of life, that happiness would be theirs. From the same reasoning, we might say that a man who is asleep is in happiness, if he does not dream, because he experiences nothing to make him unhappy. Such was the erroneous philosophy of the ancient Cynics. One of their statements, though true in part, was greatly distorted in practice. This statement was: "You, Antiphon, would seem to suggest that happiness consists in luxury and extravagance; I hold a different creed; to have *no* wants at all is, to my mind, an attribute of godhead; to have as few wants as possible, the nearest approach to godhead." This, as I have said, has been carried to extremes. It was interpreted that man should not concern himself with government, patriotism, and responsibility for the family, should not fight for what is said to be right—for all such actions or desires were said to interfere with a nonresistant state of mind which they called *happiness*. Obviously, such an attitude, if persisted in, would disrupt and ruin society.—X

Religions and Populations

A not infrequent question is again expressed by a Frater who asks if we know how many types or kinds of religions there are in the world. This inquiry brings up another question and that is as to how much space should be given to the discussion of religion in this Forum. Almost every issue carries

one or more answers to questions having some bearing upon religion.

All questions in *The Rosicrucian Forum* are taken from perplexities expressed by members, sometimes directly, and other times by implications in their correspondence. Consequently, it is the desire of the Supreme Officers that the *Forum* reflect the real interests of the majority of members, and if questions concerning religion are wanted, they will be included with other questions. On the other hand, if members wish subject matter confined strictly to the interpretation of the Rosicrucian teachings, that policy will be followed, provided the questions of the members conform to this indication. Do not hesitate to make your interests known insofar as you wish certain matters discussed in the pages of the *Forum*.

This particular question as to the number of kinds, types, or varieties of religions is one which might appear to appeal to a statistician rather than to the philosophically minded individual. I have not attempted to locate in any reliable reference book a record of just how many types and varieties of religions there are. From the statistical standpoint, this might be of interest to some people, but from a rational standpoint, it makes little difference whether there is one or whether there are one million kinds of religions in the world today.

There is a question arising from this direct issue which is of more importance to thinking men and women, and that is, "Why are there different types of religions?" In other words, the more important issue, insofar as the study of human nature and human thought is concerned, is "How can it be that so many types of responses to a Supreme Being exist?" If we are to work upon the premise that a Supreme Being or God is the primary mover of the universe and exists as an individualized entity, then how are we to reason why He is interpreted in so many ways? Some might believe that if an infinite God exists, a God who is all-wise and who has created and established all things, would it not seem logical that that very God would instill intuitively and instinctively in the minds of His creation a concept of Himself that would be in accordance with the true reality of Himself?

Since no man seems to be positive of the complete nature of God, and since so many interpretations of Him and the practices related to His worship seem to exist, there might be those who would conclude that God is not infinite and all-powerful—that He is not an individualized entity at all, but merely an impersonal force which man has tried to interpret in accordance with his own particular environment, viewpoints, and native intelligence. While these seem to be logical premises, upon analysis they do not hold as much force as one might think. There can be one God, but still that one God manifests in many ways through His own creation. Light is changed by merely passing through a piece of glass, whether that glass be a lens or a window made up of multi-colored glasses. Other even more tangible things can be changed, depending on the medium upon which they are founded. Is it, therefore, not to be believed that the highest force in the universe cannot be changed insofar as His interpretation is concerned, and dependent upon the point of view of the perceptor?

Possibly this question can be brought to a somewhat nearer point of solution by accepting the idea that true religion is a progressive thing. There has been too much of an attempt on the part of those who hold to some religions to claim that their interpretation of God, that their concept of religion alone is the one that is correct. Probably almost all religions have to some extent used this point of view. Might it not be better to consider the possibility that no religion that has existed so far has been perfect, but that each one has, in a sense, reflected a part of the truth in accordance with the interpretation of its adherents. In such a case we find religion is definitely progressive and that through the ages forms of religions should become closer and closer related to the true source which they try to reach. We have found this true to a limited extent even in the history of man. The modern concept of most religions is probably broader than it has been at any other time in history. By broader we mean that the emphasis placed upon ethical and moral values is on a higher scale, that the spiritual values are exalted above physical, and that man is realizing more and more that his contact with God must be a personal experience—such would

indicate progress in religion, although the highest ideals of all religions have held to these premises before.

The manifestation of religious belief has definitely run in accord with human understanding and parallel to human development of understanding as to other values. The savage had very crude concepts of religion. Anything which he could not comprehend, from the manifestation of the seasons and change in weather to the physiological processes in his own body, was assigned directly to the intervention of a deity. His religion gradually developed around superstition, or rather, mistaken beliefs in connection with facts. Various festivals developed around the time of change in seasons, for man believed that the seasons would probably change if he paid proper respect to the particular deity or power that had control of them.

Even without a study of ancient religions, by using our imagination and judgment, it is very easy from these simple facts to go ahead and construct in our own minds some of the principles of man's early religion. We can imagine how certain practices, superstitions, and ceremonies developed, and we can even find in modern life remnants of these particular practices. It is said that Christmas, which falls soon after the beginning of winter, is a remnant of an observation held by men in the past to appeal to the gods for a return of spring and summer. More advanced forms of religion later developed from these early primitive forms. These developed primarily in four ways, and according to the stress that was placed upon moral values, ethical values, spiritual values, and the mystical attainment. Early primitive religion gave little consideration to the individual in relation to his God. It was more like a community or a population problem; that is, a whole group dealt with the forces necessary for existence.

As the concept of religion developed, realization of moral and ethical values became established, because at the same time as man forms himself into communities and political groups, religion gradually comes to the support of these socialized trends by establishing ethical and moral standards for behavior and the dealing of one man with another. As man began to think of himself as an individual in relation to others of his group,

as well as of a group of particular people as a whole, his ideas of religion began to tend toward his personal relationship with God. Therefore, with religious developments came the idea of individual spirituality. This is, in a broad sense, a term which we can use to explain that man began to think of values and whether or not his physical and material needs were not secondary to those of his life or spiritual values.

Mysticism developed among the few. Mysticism is an extreme form of individualistic religion when interpreted in the religious sense. It is the other extreme of the primitive form through which the population as a whole dealt with God at the point where the individual was concerned in lifting himself to a plane of contact with God. This subject should be treated by itself, separately from the general treatment of religion.

A few of the principles sketched here can be illustrated in some populations of the world. In China, for example, two types of religion developed prior to what we know as the *Christian era*—one of which was originated by Confucius. The religion of Confucius was primarily the practice of certain ethical and moral principles. It was idealistic but did not reach to any great extent the concept of the development of the individualistic outlook or the spiritual growth of the individual man. The teachings of Confucius were not conducive to a mystical viewpoint. Another trend in China were the teachings of Lao-Tse. This concept was definitely mystical, and for that very reason was slower in becoming established. The Chinese have a tradition that at one time their country existed in a Golden Age, when moral, ethical, and political problems, as we know them today, did not exist. Of course this, in a sense, is only an allegory.

Lao-Tse, in his teachings, developed this concept, but his concept was that that Golden Age was a period when man still walked on a par with God. In other words, it corresponds somewhat to the Christian concept of the era of Adam and Eve before the fall. Lao-Tse, therefore, taught that man, by developing his inner self and lifting his spiritual level, could return to that true relationship with God which man was capable of attaining. We see here a definite mystical trend. From this concept what is known as *ancestor worship* has been

developed, although it is somewhat poorly interpreted by Western peoples.

Probably the most far-reaching religion in the world was that of Buddha. Even to this day, if our Frater who asked the question is interested from a statistical standpoint, Buddhism has more followers than any other religion. However, Buddhism, like Christianity, is divided into sects, and pure Buddhism is not prominent in its actual practice in the world. The history and life of Buddha is probably a little better known than that of other religious teachings of the East. Buddha incorporated most of what we might consider to be modern concepts of religion. He combined the ethical and the moral values with spiritual and mystical attainment. He placed emphasis upon the individual attainment of proper relationship with God and the eventual absorption into the Absolute, but he did not overlook the moral and ethical practices necessary for man to carry on a proper and peaceful relationship with his fellow men. Like Christ, Buddha is held as a great exponent of his principles, and insofar as history can show, he consistently and practically followed his own ideals throughout his life after once having determined his course. That is why his life has affected so many and that particular form of religion has grown.

There is no need to go into an analysis of all well-known religions, as much authentic literature concerning them is available to the student of comparative religions. We might say in passing that the other most well-known religions, Mohammedanism and Christianity, together with Buddhism, are probably the most extensive religions in the world today. They each seem, in a certain sense, to fill a particular nook or place in the world of religious thought. For example, Buddhism has kept a stronghold in the Orient, although its effects have been felt in all parts of the world. Mohammedanism has had its strongest effect in the Middle East, although it, too, has moved in both directions, becoming a political factor in India even in the present day, the very country in which Buddhism had its birth. It has moved as far as Spain and has a representation all over the world.

Mohammedanism has been probably the most misinterpreted religion in the world

due to misunderstandings that developed in early history which made Christianity take a decided stand against it, and because of that we in the Western World have built up certain prejudices against the teachings of the prophet Mohammed. However, a fair analysis will show much of the same value in Mohammedanism as is found in other religions. In the Sufi sect of Mohammedanism there is a very high mystical trend.

Insofar as the Western World is concerned, Christianity became its strongest religion. It, too, has its origin in the East, but very early in its history it was modified by Greek influence and philosophical implications of the West so that while within it still exist certain Oriental principles it has been westernized to the point where we do not ordinarily think of it as an Oriental religion. Beginning with the Apostle Paul down to many equally zealous Christians of the modern era, Christianity has been more actively propagandized than any other religion, and it has lifted the life of people to a point of hope that probably no other religion has ever attained.

Today, with these religions and many others which we could enumerate or attempt to survey, we find that man is still struggling much in the same way as he was during his primitive days, to interpret the creative forces of the universe and to describe and understand his God. We must conclude that there is no one path or one system that would be the solution to this problem, for we can glean from all the great religious experiences that there are certain truths and principles that seem to be self-evident, and which man can utilize in a most constructive manner in dealing with his fellow men. With this progress, if we can call it that, in man's development of his idea of God, there has come at the same time great physical advancement and great physical destruction. The basic preception of any progressive religion would have told man not to kill, not to wage war with one another, and therefore probably the future of religious evolution does not depend so much upon the appearance of a new prophet or a new religion as it depends on the fact that humanity must learn to glean the truths and benefits from those which have already been taught, and then look ahead to more subtle truths and principles.—A

Cosmic Language

One of our fratres of long standing addresses our FORUM as follows: "During my meditation periods I try to be as free as possible from objective consciousness. At times I hear beautiful voices or music and see colors which are impossible for me to see with the physical eyes. I learned, years ago, a symbolical language. It took me considerable time to read and to understand it. Even now I do not understand it all. It is something I cannot explain very easily to others. In my opinion the Cosmic tries to speak to me through this language which I experience. If I remember right, I have never anywhere read nor heard a word about such a symbolical language. If there is a Cosmic language, please let me know how I may learn more about its symbology."

This Cosmic language, to which the frater refers, has, in the mystical arcana of the ancients, been called "the language of the soul." Different revered mystics and venerable masters have told of listening to it and then endeavoring objectively to transcribe it in writing. They relate that almost all of their monumental inspired works were spoken or revealed to them in this language of the soul. Frequently persons today have snatches of this language in momentary meditations. They may hear a word or see a symbol from which is derived a great meaning. The Cosmic language, or the language of the soul, is condensed like a shorthand system. Each word or sign is possible of a great wealth of meaning. One such word may become the equivalent of a lengthy paragraph.

Upon first consideration, those who have never had such an experience find it difficult to realize how one word or sign could possibly convey so many ideas in itself. Even ordinary words and signs in everyday usage are capable of that. Certainly a *Cosmic language* would be still more revealing. Examples of words potential with great meaning are *beauty*, *love*, *justice*. As you think of any one of them, most certainly a tremendous number of related ideas come to the fore of your consciousness. Then, again, the symbol of the crux ansata, the All-seeing Eye, or the triangle have vast meanings imbedded in them. So it is not strange that if

this is possible objectively and with our temporal language, it is more so in the Cosmic language.

A symbol is a sign or device intended to represent one or more ideas. Symbols are most frequently used to portray in a simple way extensive ideas. The Cosmic language is always in the form of symbols. However, the symbols of the Cosmic language are not always signs, that is, composed of straight lines, curves or dots. Colors and sounds are used as well. The Cosmic language is, to use an analogy, like a magnet that will draw, from the mind, words of our profane language which will correspond to the Cosmic ideas. Obviously, we can only think in terms of our experience. One cannot describe an article as red and blue to a blind man, because he would have no ideas to correspond to such colors, having never experienced them visually. One could not describe certain musical notes to a man who had been born deaf, because he would have no corresponding ideas to realize what one is endeavoring to explain. The Cosmic language, therefore, employs various devices for drawing from the human consciousness ideas which seem to correspond to its impressions.

Sometimes we are communicated with by means of a spectrum of colors arranged in intricate geometrical patterns such as circles, triangles, and rectangles fantastically interwoven. These designs stimulate our psychic selves more deeply than any word can do. The different patterns give rise, within us, to certain profound ideas. At other times the Cosmic language consists of several bars of music. In response to those sounds our consciousness engenders certain ideas. It is as though the various stimuli used by the Cosmic are push buttons for releasing words, words that we know objectively, having read or heard them before, but which are being rearranged in our consciousness to form *new* and illuminating thoughts.

Each of us is more sensitive to one kind of stimulus than to another. Some of us learn principally through an intellectual presentation; that is, we learn more readily if the matter is presented to us logically. It must only appeal to our reason. Others find a purely rational presentation, no matter with what perspicuity it is given, ineffectual. It is easily forgotten. If it is dramatized, if color, music, or art in some form is used so

that it appeals to the emotions, such persons will long remember it. You know from your own experience that this is a true statement. It is for this reason that the Cosmic language is adapted to the sensitivity of each individual nature. It employs the method whereby each individual can best construct an intelligent pattern to conform to the impressions received and thereby understand them.

What is this Cosmic language? From where does it emanate? When the mystics of yore termed it the language of the soul, they were approximating its true nature. It may be said that very often the Cosmic language is the expression of *intuition*. As such it is the innate or *indwelling* knowledge of self. The latent inclinations of the intelligence and life force of our being constitute the sum total of that which is the inner self. The intelligence of our being, which is contiguous to the whole *Cosmic*, is not what we ordinarily think of as knowledge. It is not an accumulation of facts, such as dates, figures, a collection of instances composed of all the particulars of human experience. It is far more general and all-inclusive than that. In fact, it is difficult to find a suitable analogy for it. However, we shall use the piano keyboard for this purpose. We know that the piano keyboard does not consist of a repertoire of musical selections that can be played upon it. It is not limited to a specific number of pieces of music. The keyboard itself, the notes of it, is an integral part of all the compositions which can be played upon it. Yet the keyboard is no one of them. It is finite in its elements, but it is infinite in the variety of their combinations. The self within us consists of certain octaves of Cosmic harmony. An infinite number of forms of mental impressions or ideas can come from the combinations of those octaves. The more evolved the *soul-personality*, the greater is its sensitivity to the variety of combinations of the Cosmic harmony or the Cosmic intelligence within us. During periods of meditation, even though we may not be dwelling on Cosmic principles, we are receptive to the harmonies of this intelligence within us.

Those subtle impressions, which come to us through our psychic centers and by means of the sympathetic nervous system, are translated in our consciousness into colors, signs,

or even words which have objective meaning to us. The higher the octave of the intelligence within us to which we respond, the more profound become the intellectual archetypes, the objective meanings to us. The meanings, therefore, arise within our brains, but they are stimulated by the intangible Cosmic impressions. Intuitive knowledge does not consist of the objective ideas we have of it. It is merely by the psychological process of sensation that intuition is translated into intelligible ideas.

As for learning to understand the Cosmic language, this you will always be able to do. To the extent that the language is communicated to you, to that extent will you understand it. Your own development, your own gradually evolved receptivity will allow more of the language, a greater scope of it, to enter your consciousness. You will never be able to receive more than you will be able to comprehend. The more sensitive you become to it, the more your objective consciousness will be able to find ideas and to shape illuminated concepts automatically to interpret the Cosmic language.

Beware of anyone trying to *teach* you the Cosmic language. As we have explained, the form that it takes is different for each individual. It is entirely dependent upon which one of the psychic centers of the individual's being are more developed. Often we do not ourselves know which centers are the more developed. We cannot say whether the Cosmic language should be in the form of colors, designs, music or intonations to be most effective for us. We cannot say whether the impressions should be complex or few and simple to be most efficacious to us. How, then, could anyone else teach us the Cosmic language? The Rosicrucian Order, AMORC, is teaching you to be responsive to the language and that only. In what form the language will come to you neither we nor anyone else can tell you. *Furthermore*, the expression or form of the language does not remain the same through our lifetime. As we evolve and our emotional, psychic, and intellectual natures change accordingly, so does the form which the language takes to us. It may be expressed in colors to us in our youth, as geometric patterns in middle age, and as intonations, syllables, or words in later life.—X

Concentration and Will Power

So important is the relationship of concentration and will power that it is made a matter of discussion in the first monographs that the Rosicrucian member receives. Many questions that come to us concerning these subjects are treated in more detail than one is able to see on the first reading of these early monographs.

As a member begins his studies he is sometimes too much concerned with the implications of the early teachings to thoroughly direct step by step the material that is presented there. We can not emphasize too much the importance of reviewing these early monographs from time to time, because each member will find in the light of their knowledge an understanding of the principles, as he progresses into the higher degrees, and points that may not have been fully understood or comprehended on first reading will be made clear. This is not to infer that the early monographs are too difficult to understand; in fact, they are simply written, but perspective helps anyone better to understand principles with which they are dealing. A student in any science will frequently return to the elemental phases of that particular subject in order to review and be able to piece together more intelligently the fundamental principles that underlie the particular branch of study and subject matter. Therefore, do not think it is a sign of weakness to return to these early principles.

It is well that each member understands that concentration is related to our studies and their practical use in the same way that physical skills are related to the duties that we perform from day to day. Each of us in our necessary bread-earning occupations or professions learns certain skills without which one would be unable to carry on his daily work. The mechanic learns those skills which have to do with the particular objects or machine with which he works. The carpenter must learn the skills that make effective the use of his tools on wood, for, as we all know, tools and wood alone will not make a carpenter. The surgeon learns his skills in order to successfully carry on his work on behalf of the health and well-being of his patients.

We could go on and enumerate the activities of every individual who has the neces-

sity of earning a living, ever before him and thereby realize how important it is that the skills and aptitudes which we habitually use are very closely related to the condition of our physical existence. In order to apply the illustration, we might say that concentration is to our spiritual and mystical unfoldment what skills are to the demands of everyday life, and therefore, we must gain skill and ability in the process of concentration itself if that process is to be conducive to the type of development which will make a well-rounded existence.

The Rosicrucian concept of concentration is constructive and positive, and, as has already been mentioned the subject of will power is considered in the first reference to concentration in our monographs. The development of concentration as a perfected art is something in which a person can only be directed, just as the various physical skills to which we have referred are aptitudes that have to be developed over a period of time. Furthermore it would be very difficult for a person to describe, to one unfamiliar with this skill, the process of as to how the skill is perfected; and so it is that concentration has to be developed, and no course of instruction or specific rules will bring that perfective condition about.

Will power, however, plays a minor part. Will power is used only in the determination of the individual to set himself to develop the power. In other words, we have to use the power of will to enforce any decision we make. If we decide that a study, such as the Rosicrucian teachings, is the best course for us to follow, then will power is used to execute this decision—that is, to actually pick up the monographs and study them.

This power of will, however, is not identical with the process of concentration. Will power will not change a fact altogether. For example, we cannot overcome pain by the use of will alone. We find that will power frequently cannot overcome emotion, although individuals develop various degrees in the use of will power, but when it comes to contemplating the universe—our place in it, our spiritual capacities and relationship to God—will power is a minor factor. In other words, illumination and Cosmic consciousness cannot be produced by will power—they cannot be forced into existence by merely willing that they be. An excellent

illustration of this fact is given by the philosopher and mystic, Plotinus. In commenting upon contemplation, Plotinus indicated very clearly that it could not be forced—that we could not illuminate ourselves or cause illumination to come into our development merely by willing it. He gave an excellent illustration, stating that contemplation for inspiration and guidance was similar to beholding a sunrise; that if man wished to behold the beauty of a sunrise, he could only sit and watch. Nothing that he could do would speed up the rising of the sun, change its appearance when it once was risen, or in any way modify this law of nature that causes the earth's rotation in such a manner as to bring about the appearance of the rising of the sun each morning. So man, if he wants to behold the beauty and the magnificence of the operation and the laws of nature as manifest in the rising sun, must merely take a position where he is able to behold the particular phenomenon, relax and view the sunrise, being aware that the phenomenon is outside himself and that only his serene contemplation makes possible the realization of the beauty involved.

And so it is with Cosmic illumination. Man, in a sense, must take a position, detached from those things which might interfere with and impede his contemplation of the divine or absolute, and there, fully realizing that he cannot by force of will speed or change the coming about of this illumination any more than he could effect the rising of the sun, serenely await that which will operate in accordance with the Cosmic laws just as sure as will the sun rise in the morning. This does not mean, however, that man does nothing in preparation. Man cannot sit in a darkened room and see the sunrise—he must go outside; he may even have to climb a hill or make other physical preparation to be ready. And so it is with illumination; man must prepare through obtaining knowledge of God's laws, insofar as he is able to comprehend them, he must desire the illumination, he must develop the skills and aptitudes that will put him in a receptive position. He must also develop those abilities of concentration that make it possible for him to direct the usefulness and native power of his mind in such manner as will be receptive to that which comes.—A

The Influence of Fetishes

A soror in Minnesota now addresses our Forum. She says: "I have a copy of the Master Jesus painted by our late Emperor, a picture that is more than a portrait to me. When I am in trouble or something bothers me, I stand before his likeness and ask for help. It is not long after my request is made that the answer comes.

"Daily I watch the face, and I can always tell what is ahead by the expression. At times he seems to smile at me, and then his face grows sad when things are not right, especially when my thoughts are not what they should be. When I try to correct myself the happy look again appears. When I make a plea for help, his aura almost reaches beyond the picture frame. Do I imagine it, or can it be true, this marvelous contact?"

The soror has had a psychological experience common to man since the earliest times. It is related to man's primitive nature. An understanding of the phenomenon makes it useful. On the other hand, a misunderstanding of it has been the cause of many superstitious beliefs.

Technically, looking upon an *inanimate* object in the belief that a spirit or intelligence is resident within it and exercises an influence is known as *fetishism*. Fetishism is part of the practice of many primitive religions and is, of course, related to magic. Primitive man finds it difficult to distinguish between animate and inanimate things. The functions which we ordinarily associate with living things he considers their natural qualities but not as being solely identified with life. Therefore, the qualities of an inanimate thing—a stone, for example—its hardness, its glistening, even its shape, may also be considered the life or the *spirit* of the stone. Each thing, to the primitive mind, is dual. It is animate, alive. Its attributes, its qualities, the things it seems to do or the purposes it appears to serve, are held to be its immanent spirit. Thus, for example, a blue stone is thought to want to be blue; its spirit intends it to be so. A tree falls in the forest not because of an external force, such as wind or because of a physical defect, but because its spirit causes it to do so.

It took centuries of time and an analytical bent of mind before man could define the

functions of life as consisting of certain attributes. Let us realize that among some primitive people today there is even ignorance of the part which reproduction plays in bringing forth new life. These people are incapable of understanding such common relationships of life.

A fetish was a comparatively later development of primitive reasoning. Man came to conceive that some objects were in themselves inanimate, but at times and under certain conditions they might be infused with a spirit. An object might become the residence of an entity; in fact, some article might have, or be made to have, the power of attracting an external agency to itself, such as an intelligence or spirit, and it would remain bound up within the object. Colored stones, lakes, mountains, gnarled trees, and pieces of pottery have become mediums, to the minds of men, through which certain powers or spirits could be invoked by their priests or medicine men. These fetishes became objects of worship. Some were thought to exercise malevolent, and others benevolent, powers. The word *fetish* is derived from the Portuguese word *feitico* meaning "charm." The early Portuguese explorers in Africa assigned this word to the charms used in this manner by the natives.

Man is very susceptible to the *power of suggestion*. This is due perhaps to his faculty of imagination. Without imagination very few things would convey a suggestion to our minds; in fact, persons with a limited imagination experience very limited living. Each thing they perceive is taken for just the actual impressions which it conveys to their senses. They are unable to perceive in it any subtle relationship to other things. For analogy, one man may look upon a pile of weather-stained lumber for just what it appears to be. Another man sees in that same pile the possibility of its use as an attractive rustic finish for his den or for a summer cabin. One has an active imagination; the other man has not.

The educated man, of course, would not believe that the weather-stained lumber had resident within it the *spirit* of a rustic cabin. He would not believe that, because when looking at it he thought of its use for decoration, a spirit within the lumber had so influenced him. The primitive mind, however,

is incapable of evaluating its own mental processes. Suggestion as a psychological factor is unrealized. Ideas are conceived not as being developed in the mind but as *coming* to it through the agency of a spirit. Therefore, everything which by its nature suggests a thought may become a fetish, an object whose spirit is believed to have communicated the idea. The fact of the matter is that through imagination we see in things just what we *put* into them with our own minds. By association of ideas, the qualities of many things become related to some experiences in memory. Immediately the object comes to resemble or to take on the nature of the memory experience.

Many persons have a photograph of a beloved relative who has passed on. In life, such a relative was perhaps an adviser or a guide to those left behind. They were accustomed to come to this beloved relative for consultation and comfort when faced with a problem or some distressing difficulty. The remarks of the relative would approve or reproach certain conduct, and thus the person would come to react to the words and expressions. Sometimes he would be encouraged by what had been said, and sometimes chagrined.

After the relative's transition the member of the family, when confronted with a problem to which he did not feel adequate or when seeking inspiration, would turn to the photograph of the deceased. He would gaze intently at it, wondering just what this beloved person would do or advise under such circumstances. The one standing before the photograph would be honest with himself, and in his own mind he would frankly admit his errors and all of the circumstances relating to them. He would hold nothing back. He would stand before the photograph like one standing before a priest or any object or person venerated, making a prayer of confession or intercession.

Mystically he would actually not be communing with the photograph but with his own inner self! Objectively, he would be reviewing his own conduct and thoughts, and sincerely asking to be helped, to be counseled—and perhaps forgiven. During this brief period of meditation he would be illumined by the impressions coming to him from his own conscience, his *own* soul - personality.

Such mystical illumination causes resultant emotional reactions. As the petitioner stands before the photograph, either he feels happy and relieved of a burden, or quite contrite and sad because of his former conduct. As he psychologically and emotionally experiences these sensations, his imagination reacts to them. He seems to see in the face of the personality, in the photograph, changes of expression, physical changes, which *correspond* to his own feelings. The face seems to smile back at him kindly or to frown or look sad.

In such experiences the suggestion comes from the individual himself. Imagination then translates it to the photograph. Actually, therefore, the photograph has become a *fetish*! It has become an instrument by which man is caused to practice introspection, to introvert his consciousness. The photograph is unknowingly used to effect an excellent mystical experience. Looking upon the photograph helps to induce the state of *humility*, *sincerity*, and *devotion* which are necessary for a truly mystical state.

In the particular case which we are considering, the soror was using the photograph of the painting of the Master Jesus for this purpose, even though she did not realize its psychological significance. She went to the photograph whenever she was motivated by a sincere desire to be helped or to be guided. What the photograph represented to her was instrumental in purging her of all hypocrisy and all perfidy upon such occasions. She would stand in humility before her own self and its Cosmic alliances. All that transpired was *within* her. Actually, of course, the photograph was not altered in its physical appearance.

I have had similar experiences many times. We might say that this is a beneficial influence of fetishes. It is highly essential that everyone know the psychological and mystical principles which are involved. If we unwittingly deceive ourselves into believing that the photograph is actually changing its expression and that the experiences which arise are being transmitted by the personality of the photograph, then we are slipping into superstition and magic. Unfortunately, often when the person learns the reason for these things, it robs him of the former results which were had. The shock of disil-

lusionment makes it impossible for him to use the photograph in exactly the same way, for some time.

However, this can be overcome by looking at the photograph to prepare oneself for the inner mystical state. Look upon it as representing that which you love and respect. Use it as an incentive to be honest with yourself. Then close your eyes, and you will have the same original feelings, depending, of course, upon your emotional reactions at the time.

—X

What Rosicrucians are Doing

We are often inspired by the letters we receive from our fellow Rosicrucians throughout the world. Not only do these members represent every trade and profession but many of them are making valuable contributions in numerous fields to the cultural advancement of mankind. It is especially gratifying to know that many of their activities are prompted by their Rosicrucian membership and their consequent study of the teachings. The results of some of their achievements find their way into the teachings of the Order as contributions to the heritage of tomorrow from our day. Each of us has read one or more of the *Pronunziamentos* which are periodically sent throughout the degrees. Very few of them are prepared by the Staff here at the Supreme or Grand Lodge. The majority are the result of the efforts of fellow members throughout the world—members who are part of our International Rosicrucian Research Council. Each member of that Council is a specialist in his own field—chemistry, physics, psychology, biology, art, and music. Each contributor is, of course, a Rosicrucian. These individuals have integrated their Rosicrucian teachings with their own technical training. Their special research, in many instances, has brought forth facts, points of knowledge, which are still unknown generally, outside of the Rosicrucian Order. Such information is incorporated in these *Pronunziamentos* as special presentations of new findings confirming and *advancing* our teachings.

Aside from these *Pronunziamentos*, I want to acquaint you with some of our fraters and their contributions, which are representative of the efforts of many and which are highly commendable. Dr. Stanley K. Clark is

professionally renowned as a *gastroenterologist*. Simply defined, he is a specialist in that branch of the medical profession devoted to the diagnosis of stomach and intestinal disorders. For years he was prominently associated with the Henry Ford Hospital. Subsequently, he went into private practice as a specialist in Toronto, Canada, where he now resides and enjoys a large practice. Frater Clark has been a Rosicrucian for years. His special services in behalf of the Order have caused him to be nominated as Grand Councilor for Eastern Canada, which position he graciously accepted and the duties of which he has faithfully fulfilled. Dr. Clark recently sent us copies of a beautifully inscribed writing by himself, entitled: "A Physician's Prayer." This placard is illustrated with two Rosicrucian candlesticks with lighted candles, one on either side of the wording, and symbolizing the light which it sheds. Across the top of the placard is the design of the *crux ansata*, the Egyptian looped cross. Most inspiring, however, are the contents of the prayer itself. It not only conveys the true spirit of a real physician, one desirous of alleviating human suffering, but discloses, as well, an excellent comprehension of the Rosicrucian principles and the mystically enlightened mind. I sincerely regret that limitations of space do not permit our publishing it in its entirety here. However, the following passage will, I believe, convey to you its simplicity and touchingly beautiful sentiments.

"God of my heart, Creator of all life, visible and invisible, manifest and unmanifest; Maker of all planets, stars and worlds; Father-Mother of every soul; Thou, God, the all powerful, the all knowing, the ever-present Being, whose dwelling place is everywhere, even in the heart of man; I would talk to Thee and worship Thee this day; attune and harmonize my soul with Thee, so that my physical body may become and continue to be a perfect temple in which to dwell a segment of Thyself.

"God I recognize and believe all healing to be divine. The good I have done and do is because Thou hast blest my efforts, rewarded my faith and the faith of those whom I have served.

"God help me to realize that every patient is a soul, even as myself. By the mystic law of assumption let me be my brother that I

may better know his needs and, knowing them, supply.

"To all acquired and available knowledge, may there be added the Divine gift of intuition so that errors in judgment and diagnosis may grow less and less. Should I through inharmony and loss of perfect attunement with Thee, fail temporarily to interpret and understand my patient's needs, or give to him the wrong advice, then, may it please Thee, God, to speak to and through our patient, to the end that he will be guided not to choose or accept what I may have in error advised.

"God help me to realize that when I have administered unto and treated the physical body of my patient I have but half finished my task. Thou hast taught me that man is a dual being; he is physical and he is also spiritual. Knowing this, help me to be a physician unto this spiritual self."

A copy of Dr. Clark's prayer was sent to a Canadian medical publication, and they were so impressed with it that they immediately asked permission to publish it. Consequently, it will be sent into the home of every physician in Canada.

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Frater Joseph Richard Snaively has long been associated with the Hershey Chocolate Company and its printing enterprises at Hershey, Pennsylvania. During his leisure hours he has compiled an excellent work, constituting a contribution to Christian literature. His handsomely bound volume, just published, is entitled, *Verily, Verily, I say Unto You*. The frater explains his book to be "the teachings of Jesus of Nazareth compiled from the four gospels of the New Testament;" and he further explains that "like Jefferson, my purpose was to make clear the teachings of Jesus, of which the world, more than ever, is so much in need today, paring off the amphibologisms, into which the church fathers and others gave their own misconceptions and expressed unintelligently to others, what they did not understand, themselves."

The frater, therefore, has put into one book just those sayings directly attributable to Jesus and which compose his teachings and mission. The book contains a very extensive table of contents. Those individuals who desire to read the words of the great

avatar, Jesus, without a laborious search for them, will find it a most excellent work. The frontispiece is a beautiful color-reproduction by the artist, Ray W. Deets, also a Rosicrucian. The painting is a spiritual conception of the Crucifixion of Jesus, based on one of the letters of Paul to the Corinthians.

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All of you are acquainted at least by name, with Dr. H. Arvis Talley, physician at our Rose-Croix Institute and Sanitarium. Many of you know him personally, having either received treatments from him at the Sanitarium, or through having attended his classes in biology at Rose-Croix University. Dr. Talley is, by inclination, devoted to research; all of his available time away from his duties and his family is devoted to proving or disproving various theories by which he may add to his font of knowledge and service to the Order. Such research is naturally in accordance with the objectives of the Rose-Croix Research Institute and Sanitarium.

For some time, Dr. Talley has been interested in *encephalography*—the use of sensitive electrical devices for graphing the electrical currents emanated from the neurons of the brain, popularly called *brain waves*. We know, of course, that the human body is a complex generator. Man generates and emits radiations of various frequencies from different parts of his body. Both nervous systems are electrical in function and the neurons (nerve cells) themselves are minute transmitting stations. Dr. Talley has made periodical reports to me as to his findings. He has employed the *electroencephalograph* in other areas beside the cranium, in order to register the electrical discharges from the human body. A recent interesting report from him reads in part:

"I have been working on a series of experiments using the Electroencephalograph to detect the more delicate electrical currents of the body. The entire series of experiments will be carried on over a long period of time; however, at present, I have the results of the first set of the tests which are as follows:

"(1) Electrical energy liberated by the cells of the cerebral cortex radiates from the head in waves varying from six to twenty impulses per second, and running from five to seventy-five millivolts per wave.

"(2) Electrical impulses radiating from the hands are synchronous with the heart beat, that is, from sixty to eighty impulses per minute in the average, healthy adult. These radiations can be picked up outside the body as far away as three inches (I have not tried for greater distance.) At a distance of three inches the wave is as strong as when touching the finger.

"The findings indicate that the electrical emanations from the right hand are definitely negative, while those from the left hand are definitely positive.

"These findings do not necessarily contradict the Rosicrucian theory of the right hand being positive and the left being negative, for it is possible that the Rosicrucian healing energy is of a higher frequency, and, therefore, the negative electrical potential of the right hand, as seen by my findings, might be a necessary factor in attracting the positive V.L.F. to that hand, the reverse being true of the left. However, the absence of the reversal poles in the left-handed individual leads me to believe that the energy flowing to the hands is distributed by the nerve center governing the heart beat. Therefore, the electrical potential of the hands would not originate in the brain; so that the energy emanating from the hands of the left-handed person would be the same as that originating from the right-handed individual. It is possible that one of these rare individuals who have the heart on the right side of the body might actually exhibit a reversal of the potential of the hands."

Why are the potentials from each hand different from that which is related in our monographs? Is this nervous energy which the encephalograph registers quite distinct from the Vital Life Force? Is it of a much higher frequency, and therefore not detected by the instrument yet transmitted along the same nerves? We know that various electrical frequencies can be transmitted in a practical way along a single wire. This principle is used in transcontinental telephone lines. Each of the wires of such lines has many conversations transmitted along it concomitantly. The conversations are of different frequencies and are "unscrambled" at the various telephone exchanges and by instruments similar to radio receiver devices. Each frequency on the wire is then reduced to

the audible frequency of the usual telephone conversation and is put onto the ultimate wire where it may then be heard by the individual for whom it was intended.

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If you fratres and sorores are using your Rosicrucian teachings in connection with your trade and profession so as to advance humanity, or if you are doing special research, the results of which would prove interesting and useful to AMORC, please announce it to this Forum. We would like to know of it.—X

Illusions of the Senses

Perhaps one of the most difficult tasks is to convince people of the fallibility of their senses. If a person appears to have normal eyesight and no deficiency in any of his receptor senses, he is usually confident that the world is as he perceives it. As Locke, the English philosopher, pointed out, in his famous essay on the human understanding, most men believe that their senses mirror the external world. They are convinced that things quite closely resemble the ideas which they have of them.

Our consciousness of the physical existence of our bodies and of external objects is a *grand illusion*. The application of reason and analysis to much of what we *believe* and say that we *know* would excoriate this belief and knowledge of its existence to us. There are many self-deceptions which bring to us, for certain intervals of time, consolation, peace of mind, and a false sense of security. Perhaps it is just as well that many persons are not as rational and as analytical about their experiences as they could be. If they were, then one by one they would lose those things, those beliefs and thoughts, which have brought them a certain comfort during the years. The small child finds ecstasy in the expectation that Santa Claus is going to visit him from out a mythical land and shower him with gifts. The older boy or girl is made to find a certain satisfaction in the statement that the stork delivers his newborn sister or brother. Many adults find deep satisfaction in the anthropomorphic concept of God, picturing him as a benign elderly gentleman with a long flowing beard,

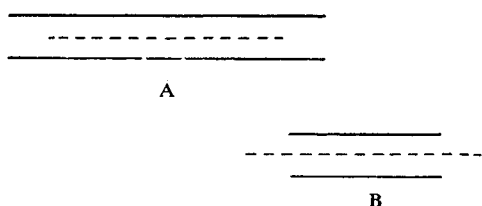
who arbitrarily decides the events of each person's life.

The problem is whether to disabuse such minds with *knowledge* or to allow them the bliss of ignorance. There is always the danger that the shock of reality may make them skeptical of all observation and make life a bitter ordeal. On the other hand, an intelligent parent will eventually inform the child that Santa Claus doesn't exist and that the stork did not bring his baby sister. The tactful method, and the proper one, is to make the person happy in the substitution of the new knowledge. He must be made to realize that it is for his own benefit ultimately to know the *truth*. For analogy, we might walk blindfolded for a considerable distance in order to be spared many unpleasant sights. However, it would not be advisable to advocate such enforced blindness indefinitely, because the very sight that might see unpleasant things could also help us avoid serious pitfalls that would prove to be painful.

Philosophically, it can be sustained that all our conceptions of the actuality of the external world are but illusions. Nothing is as we conceive it to be, matter, space, life and the like. Yet we cannot become like Pyrrho, the skeptic of old, of whom it is said that he had so little faith in what he perceived that he refused to leave the roadside when a vehicle approached and, consequently, was injured. We know fundamentally our senses create within the mind many ideas which we have. They intercept external stimuli and present them to the consciousness in the nature of certain sensations which we interpret in a specific manner. We know psychologically that *spatial* relations, for example, the nearness, farness, smallness, and largeness of objects, depend upon several factors such as direction, extent or size of the stimulating object, and the distance or depth of the stimulus. The three dimensions are very fundamentally related to the structure of the eye itself. What we can and should do, therefore, is to accept these illusions as natural, as necessary to our welfare. They arise directly out of our organic structure. We cannot annihilate our senses and still live in a physical world. However, when it is known that we compound our illusions by wrong interpretations or by confusion of the normal sensa-

tions, we should then correct such errors. The purpose of the following is, therefore, to acquaint you with a number of common illusions, and by this means we hope to have you question every empirical experience before adding it to your category of dependable knowledge.

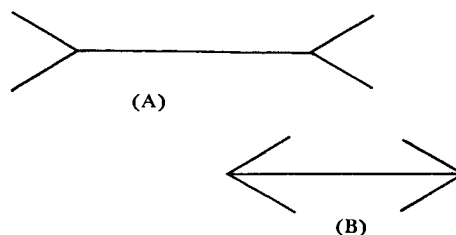
First, it is appropriate to distinguish between *illusion*, *delusion*, and *hallucination*. Delusion refers to false judgment and error in belief. Likewise, illusions must not be confused with hallucinations. The latter refer to the apparent perception of something when there is no corresponding organic stimulus. Perhaps the commonest form of illusions are optical ones. These illusions frequently occur in geometric patterns. They are expressed in errors of length, area, direction, and curvature. These illusions are due to false perception of the patterns of lines. They occur because we attempt to reconcile parts of a figure to the whole figure or pattern, and thereby visually distort the part. *Contrast illusion* offers an example. The person standing between two tall people looks shorter than he is. We offer the following illustration. Study A and B below.



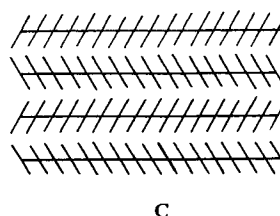
Is the dotted line longer in A than in B? Measure it. It appears longer in A only because of the contrast of the shorter continuous heavy lines.

There are theories which have been offered as an explanation of how we are confused in our visual perceptions. The first of these theories which we shall consider is called *eye movement*. It is generally assumed that the impression of length is gained by moving the eye along the object so as to follow from one end to the other. The vertical movement of the eye as it looks upward at a vertical line requires considerable effort. The vertical line will consequently seem *longer* than a horizontal line of equal length. Again, if the outward ends of

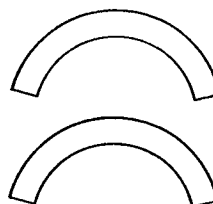
a line attract the eye, that is, cause the movement to exceed the length of the unaltered line, the latter (A) will seem *longer* because the eye has included the ends with the center. Conversely, if the ends of the line turn inward, the movement of the eye is confined between the two inner extremes and the whole will seem shorter (B). Note the illustrations below.



The illustrations under C show illusions caused by changing the direction of the oblique lines passing through horizontal ones. It will be noted that, although all the lines are horizontal, they seem to turn upward or bend downward.

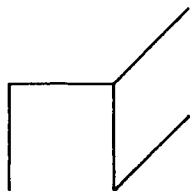


The lines of the arcs drawn below are identical in length, but it appears that the upper arc is smaller, because its shorter line is immediately above the longer line of the lower arc.



Still another theory of illusion is known as the *perspective theory*. A line drawing suggests objects in three dimensions, length, breadth, and depth. Some lines may be of equal length but, if they are used in the drawing to suggest perspective, they may

seem to be either longer or foreshortened. For example, study the illustration below. All lines are equal. The one suggesting depth, however, appears longer.



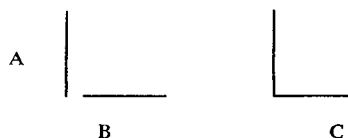
The *confusion theory*. It becomes very difficult to judge the lines and angles of a figure, because the observer is engrossed in the appearance of the figure as a whole. He looks upon the figure as a unit. He finds it difficult to rid himself of the total impression that carries over from an observation of the whole figure. These impressions which are brought over are *added* to the ones he has of the line which he imagines he is judging singly. Consequently, there is the illusion that the single line is longer than it actually is. This principle is illustrated below. The two dotted lines in Figures A and B are of the same length. It will be observed, however, that the dotted line in Figure B seems to be of greater length.



Habits, of course, contribute greatly to many illusions we experience. With continual reading, for example, we react to the stimulus of the *word patterns* instead of to single words. We read a whole line at a time, not for its component words, but for its meaning. Consequently, a sentence may often have errors of spelling or other typographical mistakes which we do not see at all. The stimulus of the single word is lacking. A proofreader follows a different reading arrangement. He reads for words instead of ideas and yet it is difficult for him to break away entirely from the stimulus of patterns of thought. In other words, he sometimes continues to grasp whole sentences for their meaning and does not see misspelled words or errors in punctuation.

Another optical illusion is that known technically as *phi-phenomenon*. We know, of course, that motion pictures are not con-

stantly in motion though they seem so to the eye. There are intervals of a fraction of a second when the motion picture screen is absolutely *black*. The projector throws on the screen a series of *still* photographs. These are interrupted by the shutter of the projector causing intervals of darkness. We are not conscious of the darkness, and the alternation between it and the still photographs causes the illusion that the pictures are *moving*. The consciousness retains for the fraction of a second the image that is held on the retina of the eye and then the picture is followed, after the dark interval, by another picture. They are so united in the mind as to create the illusion of constant motion. Tests of this phi-phenomenon or the illusion of motion have been made with the following illustration:



Illustrations A and B are flashed on and off rapidly on the screen. If there is a fairly long interval between the two flashes, as 150 milliseconds (thousandths of a second), lines A and B seem separated, as shown above. If the flashes are cut to 20 milliseconds, the lines seem to form a right angle; that is, lines A and B are united. If the interval is 60-90 milliseconds, then, to the sense of sight, A appears actually to *move* over to join B, as shown in Illustration C.

The olfactory sense is also subject to illusion. The examples to follow, however, are due to *suggestion* as well. Our susceptibility to suggestion is principally dependent upon the faculty of imagination. An active imagination will combine simple ideas readily to form new and complex ones. The synchasy of the imagination is not always voluntary. Often we do not realize what is occurring and the suggestion may, therefore, be quite misleading at times. For example, a test was made by having several persons smell, successively, three strong odors, namely, peppermint, wintergreen, and ethyl alcohol. Then the subjects were given ten bottles to smell, having been told that they had a delicate scent of two of the three odors. The subjects were requested to name

the scents smelled. As a matter of fact, none of the bottles had any of the three odors. Yet the majority of the persons professed to have smelled one or more of them.

Illusions of the tactile sense are easily accomplished with the aid of suggestion. A subject's hands are placed in a bowl of liquid which contains electrodes. A current starts through the primary coil and then slowly the second coil is pulled up until the subject feels a very definite shock. Next the subject is told that he is going to be tested for his sensitivity to electric shock; that is, it is going to be determined how slight an electric current he will be able to feel. He is requested to immediately announce the slightest stimulus from the electrodes. At this time, unbeknown to the subject, the current is switched off from the primary coil. When the secondary coil is slowly pulled, the subject will exclaim that he feels the current which in reality does not exist.

Imagination is extremely useful in our living for it extends the possibilities of all that we perceive, by suggesting new forms into which it may be assembled. Without imagination, we would be bound strictly by the immediate qualities which things present to our senses. However, we must also realize that imagination, not directed by reason, becomes *fancy*, as has been well stated in our Rosicrucian monographs. It can, under such circumstances, become harmful because of the illusions which arise from it. Take your fountain pen and shake a drop of ink from it, so that it falls from the height of a few inches onto a white sheet of paper. As you look at the ink spot, its form will immediately suggest to your imagination several designs. It will seem to resemble many different things. If you did not exercise reason, you might think that the ink spot is other than what it is. On the other hand, if, after several attempts, an ink spot does not suggest something to you by its design, your imagination is lacking and it follows that your creative ability is constricted. There is an old adage to the effect that there is none so blind as he who will not see. Seeing with the mind, however, is equally important as seeing with the eyes. Unless we exercise our inner perceptions and psychic

faculties, as we are encouraged to do by our Rosicrucian teachings, our eyes and their fellow sense organs may lead us far astray in life.—X

AMORC Sunshine Circles

These comments are prompted by an inquiry from a Soror asking if a Sunshine Circle is the same as a Chapter or Lodge. The AMORC Sunshine Circles, I wish to make clear, are entirely separate and distinct from Lodges and Chapters. We refer members to the Constitution and Statutes of the Grand Lodge for full information concerning the nature, organization, and procedure of Chapters and Lodges.

Obviously, a Chapter or Lodge is a subordinate activity of the Grand Lodge in which rituals, instructions, and other activities are carried on for members of that particular group. The Sunshine Circle, on the other hand, is an entirely different type of activity. It is an activity representative of the humanitarian purposes of AMORC, and is composed of individuals who wish to put into practice the principles which the organization teaches. AMORC, as an Order, has an obligation to put its principles into practice; in other words, to illustrate its theories and ideas through usage. By so doing, the organization assists in the alleviation of human sufferings and problems, and much of this work is done through voluntary groups such as Sunshine Circles, together with the help of the Council of Solace.

The welfare work of the Sunshine Circles, while directed and instigated primarily by members, is also augmented by nonmember friends who are interested in this same type of activity.

The Sunshine Circles are not generally what would be classified as charity groups. In other words, they do not simply carry on charitable activities in competition with other charitable organizations. The Sunshine Circles, as well as giving physical aid to those who need it, try to give spiritual and psychological assistance to those who have nowhere else to turn for assistance and advice.

I am sure that this brief statement of the Sunshine Circle will indicate how worthy

it is for our members who feel that they can give a little time to the support of this work to participate in the activities of a Sunshine Circle. I hope that this explanation may clarify in the minds of other members, who may not be completely familiar with the work of our Sunshine Circles, the general idea and purpose that these groups are carrying out. We will be glad to furnish more information. Make your request to the Director of the Sunshine Circles at Rosicrucian Park. Why not assist in organizing a Sunshine Circle group in your own locality? It can be done whether or not there is a Chapter or Lodge. If there already is a group, we will be glad to put you in contact with it.—A

Proper Posture for Mystical Exercises

The master of the AMORC Thebes Minor Lodge in Detroit, Michigan, directs several questions to our Forum. These were likewise submitted at one of their own conclaves. He rises to ask: "Why are we told to sit with our hands and feet in such a manner as, for example, hands in lap, unclasped; feet separated and flat on the floor? Why are we advised to hold the hands in a cup-shaped manner and at other times on the knees? If we are attending a meeting and are not certain of the kind of people present, would it help to sit with our hands and feet in crossed position?"

There is a meaning for every exercise, rite, ceremony, or ritual advocated in the AMORC teachings. Nothing is suggested or requested to acquiesce to mere tradition, to awe-inspire, or to confound the member. There is an expedient principle behind all instructions given. If the member is not certain of the reason, it is the right attitude, as in this instance, to ask the meaning.

It is often explained in the monographs that environment can be conducive to results at one time and detrimental to success at another. Some experiments require the elimination of the objective consciousness for a brief period. We are then instructed to shut out all impressions of external things coming to our minds through our objective faculties. Visual impressions of lights and moving objects cause the consciousness to be focused on those external stimuli. The sensations of them—the ideas which they

engender in our minds—dominate our consciousness, and it becomes arrested and extroverted; that is, turned out toward them. Under such circumstances it becomes very difficult, if not impossible, to become conscious of those sensations coming from the Cosmic, the minds of others, or our own subjective minds. Auditory stimuli, such as sounds, and olfactory stimuli such as strong scents, are equally distracting where psychic results are to be had. The practice of introverting the consciousness, turning it inward and causing it to be receptive to the ordinary lesser stimuli of psychic vibrations, is sometimes an arduous task.

In addition to establishing a favorable environment, or rising above it, there are certain physiological adjustments which we must make to have success with some of our psychic and mystical exercises. *Posture* is one of these. Obviously a cramped position is not only uncomfortable, but the pressure often causes a tactile sensation, that is, an unpleasant feeling which dominates the consciousness and inhibits it. The consciousness becomes chained to those bodily sensations. For that reason we always recommend a comfortable chair in which to be seated. It becomes possible, then, for you to become more quickly unaware of the chair and your surroundings, and devote yourself to the mystical exercises. It is also advisable to avoid wearing tight clothing that presses on the body and restrains free breathing. For example, fraters are advised whenever it is possible to loosen neckties or even open their shirts at the collar so as to allow an unimpaired circulation of blood in the arteries of the neck. Crossing the legs often puts a pressure in the thigh or calf of the leg which, although slight, interferes with the free circulation of blood. It may take many minutes before you would feel any numbness, if at all, yet the circulation is being disturbed. To forget the body, to temporarily renounce it and devote the consciousness to the psychic self, requires avoiding those things which cause the body to be brought forcefully to your attention.

There is still another and more important reason for not clasping the hands during these exercises. We have explained in our monographs that certain breathing exercises, such as breathing deeply and holding the

breath, bring into the lungs an abundance of the *positive* A element of Nous. What this is, is likewise explained in our monographs. This vital power enters the blood stream and, as has been explained, adds to the vital energy of our bodies. The energy store is thus increased. That part of it which is not consumed by our mental and physical activities, radiates from the body as a very high frequency electrical current. This current radiates from the various parts of the body. It radiates *principally* through the first three fingers—the thumb, the index finger, and the next finger of each hand. These three fingers on each hand constitute the main radiating centers of the surplus energy which is generated in the body. These three fingers have nerves in them which are “connected with the sympathetic nervous system.” They are called the *radial* nerves. It is perhaps not by coincidence that they were given that name.

The three fingers of the right hand radiate a *positive* form of this energy in the body, and the three fingers on the left hand radiate a *negative* form of this energy. It is quite noticeable that deep breathing will increase the bodily energy and the discharge from the fingers of the right hand. This has been demonstrated by use of the electroencephalograph—a very delicate instrument for registering minute electrical currents and which is in use in our Rose-Croix Research Sanitarium. The positive energy of the right hand and the negative from the left hand may be united to close the circuit so that no radiations will be emanated from the fingers of the hands. By clasping the hands the positive radiations of the right hand pass up the fingers of the left hand, and those of the left unite with the energy coming from the three fingers of the right hand. This unity of the two polarities of the energy produces various manifestations as explained in our monographs. If we hold the tips of the thumb and the first two fingers of the right hand lightly against those of the same fingers of the left hand while simultaneously taking deep breaths, we will feel in a few minutes a slight sensation of warmth at the finger tips. Under certain conditions, this short-circuiting of the energy when the hands are clasped is beneficial. Its therapeutic and other value is described in our monographs.

At other times, however, this *closed circuit* causes an overcharging of the body with positive energy. When we are so overcharged, it becomes difficult for us to conduct with success many of the mystical exercises, especially those of attunement with the Cosmic and with the Cathedral of the Soul. Therefore, we strongly urge as a requisite of many of the exercises, the keeping of the hands unclasped. Each hand should be placed downward on the knee which corresponds to it, namely, the right palm on the right knee and the left palm on the left knee. Touching the knees with the palms has no significance in itself. It is merely a method for keeping the hands separated and in touch with the corresponding sides of the body. Since the right side of the body normally has a predominantly positive flow of current throughout it and the left side a negative current, the feet should be kept separated for like reasons.

If you are in a group of people whom you do not know personally and wish to conduct *silently* and unostentatiously one of our exercises of meditation or concentration, you should sit in the manner described. However, be certain that your position or posture is unassuming and apparently quite natural. *Don't make yourself conspicuous!* You can appear to be doing nothing different from anyone else. Do not exaggerate the posture. Don't place your feet *wide* apart, and do not lean forward with the arms rigid and your hands pressed tightly against your knees. In fact, you do not have to place the palms on the knees if that would necessitate your leaning forward in an awkward and conspicuous position. Instead, let the palms rest on your thighs as though they were resting in your lap, yet not touching. The fingers need not be stretched out rigidly; such is not important. An *intelligent* and *sincere* Rosicrucian can assume such a posture and yet appear to be seated in the same manner as everyone else present. He will never do anything to detract from the dignity of the Order, for his respect and his love for it are too great.

—X



Therefore, the wise man is he who lives in the wisdom given him by God; lives in the image of the Lord, the same ruling over his planetary and elementary body.

—BENEDICTUS FIGULUS



What Will the Future Reveal?

What lies behind the veil? What will the morrow bring forth? Men have brought burnt offerings to the gods, shared their worldly possessions, traversed mountains and plains to visit oracles, all in the hope of having revealed to them the unknown future, little realizing that it rested unshapen in their own hands. The minds of men have labored for ages with various devices and methods to fashion a key that would unlock the door that conceals the moment just beyond the present.

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XVI

APRIL, 1946

No. 5

LET ME LIVE

There is a death in lives
Remaining always same.

The manuscript must be reread;
The drama peopled, and resaid;
Thus the dead shall not be dead—
Nor blind, nor halt, nor lame.

Oh, let me live
In lives not always same.

Scrolled in arabesquerie;
Unquenched in cold austerity;
Sure in immortality—
Unpredictable flame.

—CHERRY McKAY, F. R. C

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FOR MEMBERS ONLY

Greetings!



Dear Fratres and Sorores:

The following is a question that came to our attention recently: "Ostentatious display of one's talents or abilities is said to be conceit and objectionable. On the other hand, one who submerges his ego is seldom a success in life. Is there a happy medium between the two?"

Psychologically, man is said to have a number of inherent *drives*. These drives may be defined as compelling urges which motivate him. The resistance which we offer to the rigors of life spring almost entirely from these drives. Two of the commonest of these drives are said to be the sex impulse and the instinct of self-preservation. The sex impulse is patently related to physical love. Persons will make almost inhuman sacrifices and endure tremendous suffering to further such love. In my opinion, self-preservation is the most potent of the drives, principally because it is really all-inclusive. Many of the impelling urges which we have may be reduced to the factor of self-preservation. In its simplest application, self-preservation is a defensive reaction to irritating stimuli. If you probe the tendrils of certain plants with your finger or with a sharp instrument, or expose them unduly to intense sunlight, they can be observed to recoil from the irritation. Likewise, if we probe simple marine life, we note its withdrawal from the stimuli. This reaction to environment, this sensitivity, is *simple consciousness*. The living matter is conscious of its environment in the sense that it may even see or feel.

Some plants have cells that react to light waves to the extent that they may be said actually to possess rudimentary eyes. These simple living things are incapable of ideation, that is, forming ideas about their responses. So, consequently, they do not realize to what they respond. Why this response to stimuli? The life force in any animate object has its particular order or, as Aristotle said, its *entelechy*. The form of a living

thing consists of matter, chemical properties or spirit, as we Rosicrucians say, impregnated with the force of life. The life force carries, in each species, its function or *purpose*. This is as a kind of intelligence which directs the formation of a living substance best suited to its purpose. The highest state that the life force is able to express in the matter, in which it is confined, constitutes its form, its animated kind. The ideal state of the life force in a deer, for example, is the bodily form of a deer. Consequently, the life force endeavors to maintain the necessary equilibrium between itself and the material or physical structure of the deer. This balance is the *harmony*, the healthy normalcy of the deer's life. This equilibrium is the ideal state in all living things. Obviously, all stimuli or impressions from external objects or forces which further this balance are pleasurable, or at least acceptable to the living form. That which disturbs the equilibrium tends to destroy it and causes the living unit to react defensively. It tries to recoil so as to preserve its necessary state.

I wish to use an analogy that I have used before in endeavoring to explain this point. It is the spinning gyroscope. The gyroscope, while rapidly spinning on its pivot, will retain its unvarying balance. Its balance is its natural state. We may liken its motion to the action of the life force in matter. If something prevents the gyroscope from freely spinning, its "animation," its motion disappears. It is then no longer a gyroscope but merely an inert device. It is almost uncanny, the way in which the gyroscope will react to any prodding, to anything which tends to oppose its motion. It will rebound and lean as far back in a direction opposite to the force which opposes it as is necessary for it to maintain its balance and essential rotating speed. It almost seems alive and intelligent in reacting to, and compensating for, disturbing factors. It is, we might say, a mechanical compensation or self-preservation of its properties.

Simple living things, as we have said, respond to their environment, but they have no way of defining the things of their environment. Neither have they self-consciousness. They cannot distinguish between self and environment. Man has a highly developed sense of the ego, the *self*. He *feels* self, as well as realizing the qualities of his world, such as heat, softness, loudness and so on. Thus realizing self, he is able to conceive and desire the things which will further it. The self-interests of a complex being, such as man, extend far beyond subsistence, or food, sleep, drink, and shelter. Not only does self reject that which is painful to the body and seek what is pleasurable to it, but it likewise responds to what are called the emotional and psychic stimuli. Insults to pride cause pain, and adverse reflections on our efforts are often as distracting as a blow to the body. The faculties of the mind, imagination, hope, and aspiration, must also be appeased, for they also are *self*; they are part of man's integrated being.

The ego of man, therefore, is that personal state of being of which he is aware as being apart from all else. As the body has its desires, necessary for the seeking out and acquiring of that which it needs, so, too, the consciousness of self, the realization of the personal being, formulates its desires. Self-consciousness requires consciousness of self. In other words, as we recognize ourselves, so, too, our ego wants and needs recognition to keep from being submerged by other and perhaps more efficacious sensations. The human demands attention. He craves approbation for all that springs from his ego. Whatever is of self—some work we may do with conscious effort—we desire others to comment on and speak favorably of, if we sincerely believe it worthy. The ego must be kept alive by being singled out. Man finds no real happiness in collective recognition. The *you* finds pleasure in separateness. The consciousness of self is individual, not collective, so far as our person is concerned. This consciousness of self is, fortunately, often extended to others and that is why we display resentment toward what we consider injustice to others. The spirit of justice, psychologically, is but a sympathetic extension of the personal feeling of self to those contiguous to it.

When self is repressed, the personality of the individual shrivels. Initiative diminishes. There is little personal motivation. The individual is moved only by external factors. He is propelled just by others and by his environment. Consequently, he shrinks within his shell. The severely repressed ego then only asserts itself enough to acquire the bare necessities of physical existence. The emotional, mental, and psychic requirements of self become inhibited; all aggression, manifesting in pride, ambition, and inspiration, is lacking. A person with a severe inferiority complex, induced by one of numerous causes, manifests this lack of aggression. He has lost confidence in the ego. He wilfully diminishes it. The things it needs, such as recognition, praise, encouragement, he denies it. It has no incentive to expand. Many of the things we do as creations, whether of wood, metal, or of needlework, are not strictly for their utilitarian value. We may justify our expenditure of mental and physical labor in the creation of something by explaining its expediency. Actually, the sense of satisfaction at our own prowess, at our ability to fashion from a heterogeneous collection of materials an object conforming to a desired end, often transcends its practical value to us. The ego is served more than is any physical need, by the achievement.

All progress is dependent upon the gratification of ego. The finer things of life are not born of necessity but of *idealism*. Idealism is definitely related to that aspect of ego we call the inner self, the emotional, intellectual, and psychic being. If you would have a man or woman do their best, drop a word of encouragement or praise. Show appreciation for what represents initiative or inspiration. Watch their faces brighten. Such words induce self-confidence and stimulate mental energy and determination. They are just as effective as good food to the physical requirements of vitality and stamina. It is said that every person loves compliments. This is true only to the extent that the individual believes you are sincere in your commendation. The ordinarily intelligent person is not given to self-hypnotism or hypocrisy. If he is not convinced that his efforts are worthy of your words, your praise is distasteful and resented.

Warranted praise, as we have said, builds self-confidence. It convinces the doer not only that his efforts are discerned, but that he himself has not wrongly evaluated them. Concurrence in our opinions always gives them efficacy. There is strength in numerical superiority. We believe we are right—but do others? If others commend what we say or do, it acts as a stimulus for the continuation or the betterment of our efforts.

Conceit is exaggerated ego. The self owes its existence, as we have pointed out, to being recognized as a separate entity. The ego must, however, be tempered by reason. One may find pleasure in self-expression, the exercise of his faculties, but he likewise can and should know his limitations. Even where one excels in some work or art, observation and analysis should tell him that there are others who have another, or perhaps several attributes which equal his outstanding one. No man is so perfect that he transcends all others in all human qualities. It is such temporizing thoughts which should and do keep a personality from becoming egocentric or *conceited*.

Conceit dominates the reason. It is an abnormal psychological attitude. The conceited individual has grandiose ideas. Every personal endeavor is exalted in his opinion merely because it is of self. Conceit, in effect, acts according to the principle that, since something is mine, or because I do it, it is best. Exploiting the ego is necessary, as we have shown. All progress depends upon it. Man's greatest asset is his consciousness of the self and the advancement of its interests. Conceit, however, is an abnormal condition. We might say that it is a *disease* of the ego. Actually, conceit is often caused by a mental disorder. A paranoiac is extremely egocentric. He lives in a world of false appraisal of his own acts. Everything he does he imagines surpasses all other human accomplishments and thus he innocently inflates his vanity. There are those, as well, who assume conceit as a defense mechanism. They are suffering from another psychological malady and that is an *inferiority complex*. They desperately combat it. They personally believe that all they say or do is far *inferior* to what others say or do. This is exceedingly depressing. Consequently, they anxiously grope for some one to mitigate their opinion. They constantly speak of what

they do and solicit comments suggesting that their own accomplishments are superior. The word of praise such solicitation elicits is to them like a cold drink to a thirsty man.

Unless a man has a strong will and exercises good judgment, his ego may be so contaminated by certain circumstances as to make him abnormally conceited. A man, because of his occupation, may be precipitated into an environment where he becomes the *center* of attention or of special and undue respect. He may have political or some other power by which he may grant favors to others. If he is not a student of human nature, he will not realize that many persons will ingratiate themselves with him for such favors as he may bestow on them. They will fawn upon him and give him unwarranted approbation for everything he says or does. Such fawning individuals will very carefully conceal their own dominant characteristics and appear simple and humble before the one whose favors they need. By contrast, therefore, the one to whom they show this attention appears quite exalted. He then loses all sense of values and comes to truly believe that the things he does are exceptional. This is obviously a disorganization or corruption of the ego's expression. It may become so habitual that the individual may never be able to readjust himself and, therefore, becomes obnoxious to others. A man of ability, who is not likely to analyze circumstances, can become enmeshed in conceit, if he is continually surrounded by his intellectual inferiors. Anyone will appear to be a near-genius, if his principal associates are mediocre people. He senses his superiority to them and then wrongly evaluates it. He comes to assume this *superior attitude* to others elsewhere, who actually may be his equals or superiors. By association with inferiors continually, he receives the opprobrium of egoist.

Exercise fully the self. Find joy in its recognition and accomplishments but, to avoid conceit, always be conscious of your limitations. Realize that others may not have the limitations you have and, therefore, in that respect at least, they are equal or superior to you.

Faternally,

RALPH M. LEWIS,

Imperator.

Is Mysticism an Art or a Science?

The answer to this question, in the form expressed by a member, depends a great deal upon definition. I do not think we need to define mysticism, as it has repeatedly been discussed in this Forum and of course is the essence of many of the monographs. Nevertheless, even though it is defined early in our teachings, there are those who still try to confuse mystery and mysticism.

Even though there is similarity in the words, there really is no close relationship in the meaning. Naturally, to one who knows nothing of mysticism, the whole subject may be a mystery, but this same rule could apply to any subject. To one who knows nothing of algebra, certainly the symbols, formulas, and equations which go to make up this branch of mathematics are a mystery. This illustration will make clear that a thing can be a mystery because of lack of knowledge and not through any inherent quality within the thing itself. In other words, lack of knowledge may make a thing in the outside world a mystery to me, a mystery which is due only to my ignorance of the operation or purpose of the manifestation concerned, but the usual meaning of the word *mystery* is more applicable to something which within itself can have no complete rational meaning. A noise for which there is apparently no cause, a light which has no source, or some other phenomena would be a mystery, not because of anything that we might do but because in relationship to our understanding of natural laws these seeming mysteries would appear to have no explanation. However, again it might be pointed out that sufficient knowledge might dispel the mystery, and so, therefore, we can conclude that to a certain extent all mystery or mysteries lose their quality or force as such when knowledge explains what is taking place. Probably that is why there are fewer mysteries today than there were a hundred or a thousand years ago. The dispelling of Ignorance is the greatest force in eliminating mysteries.

Coming back to the central theme of our subject, mysticism can only be considered a mystery when it is not understood. The mystic is the individual who is attempting to adjust himself to a proper relationship with his Creator. The study of mysticism

has always been an effort upon the part of an individual to orient himself properly to Cosmic laws. The great mystics, at least those who are outstanding, are the men and women who, according to their own testimony, have been able to gain a closer relationship with God than most of us. There are, of course, degrees of mysticism, and the individual interested in the subject is a person aspiring to a better understanding of himself, and therefore, of the life and soul force within him that causes him to have being. Therefore, we might say that, to the average individual, mysticism is a progressive thing—an attempt to build up our own being to a level higher than the physical or material limitations about us.

The potential mystic aspires to live in harmony not only with his immediate environment but with his God. Now, the attaining of a mystic outlook and viewpoint is therefore the process of raising the individual's plane of thought. The true mystic concept is one of tolerance, love, and peace. It embodies all that we can consider to be worth while and toward which man can work. It is further conceded that if everyone was conscientiously desirous of attaining the mystical point of view and practicing those principles that would contribute to such an accomplishment, many of the world's problems would be solved immediately. There would be no crime, either individually or collectively, peace would be assured, poverty and much misery would be banished. Unfortunately, however, while there are those in the world who truly aspire to such a mystic viewpoint and there are many who do not condemn such a process, there are some who cannot think in terms of such ideals. Man is therefore a long way from achieving an ideal state, insofar as a collective activity is concerned.

Mystics of the past have been truly individualistic. The true mystics have not shut themselves out from the rest of the world nor have they refused to associate with and help their fellow men, but their very aspirations have, in a sense, tended to segregate them from other humans. They were misunderstood, and in many cases condemned by the prevalent authorities.

In our concept of mysticism today we are trying to learn, as has already been pointed

out, so that through development we will gain a more direct knowledge of God and His laws, and through that knowledge be able to live more in accord with them. This, in turn, will contribute to our own well-being, the finding of our place in life, and to the proper help and direction of other humans with whom we are in contact, as well as the acquiring of a complete mystical viewpoint, a serenity, and an understanding which is not describable in human language.

The question now is regarding the process. Is it an art or a science? No doubt every reader of this Forum has seen the subject referred to as one or the other. We might again turn to definitions. An art, I believe, will be generally considered to mean a skill in performance acquired by experience, study, and observation. It is, to a certain extent, considered what we often refer to as a "knack"; that is, there are those who believe that the potential mastery of any art is somewhat inherent in the individual. A person who becomes a performer in a specialized skill is usually believed to have an aptitude for that particular skill. This will explain musical prodigies or a genius in many fields. The inherited skill which contributes to the perfection of the art is based somewhat on physical heredity, and is also believed to be explainable through the doctrine of reincarnation. Certainly the latter explanation is important as physical aptitudes alone could not account for the ability and skill seemingly lying ready for training and perfection within many individuals. Now, it is certain that in a sense mysticism is an art, because it processes our skills in the adjustment of our life. It processes mental attitudes and activities to a viewpoint which will make us attain the ends towards which mysticism is directing us.

On the other hand, science might be defined simply as knowledge. Although more specifically it is a department of systematized knowledge—a phase of learning. This definition isolates science to a rather cold, aloof position. It becomes little more, under this definition, than a collection of facts, and systematically, science is not more than that. However, this does not mean that many scientists are not also artists in that the skill with which they handle the knowledge and facts which make up the body of the parti-

cular science in which they deal is in itself an art. After all, the application of scientific knowledge is the key to the possibility of developing any science to have value.

A mere collection of facts, a mere phase of knowledge, can be catalogued away in books or filed, but to make that knowledge or science useful and important, great skill in performance and use of the facts, is necessary in the application of the findings of science to both helpful and cultural purposes. Therefore, while we see that by the use of strict definitions we can define art and science into two different categories, we see that one would not be perfect without the other. The knowledge of science contributes to the material for the skill the artist will be able to use; and on the other hand, in art, the acquisition of the skill, while obtained through experience and observation, must also be coupled with the study of other available knowledge and experience, and the observation itself will be in relation to known facts.

It is my conclusion, therefore, that mysticism cannot be defined in terms of either an art or a science. It is both art and science. It is a science in the accumulating of facts and knowledge that make up mystical history and trends. However, it is definitely an art as expressed by the individuals who have in the skill of the use of this mystical knowledge been able to bring illumination to their own lives and into the lives of others who follow them.—A

Mystical Meaning of the Crucifixion

The New York Minor Lodge conducts an excellent Forum of its members, in which some very interesting questions are asked. Periodically these questions are submitted to this Forum by the Master of the Lodge. On this occasion a frater asks: "What does the religious symbolism of the crucifixion mean when interpreted into Rosicrucian teachings?"

Unfortunately, many persons labor under the opinion that the crucifixion was a unique method adapted to the execution of Jesus. They believe the actual nailing of the body to the cross has some latent meaning to be attributed only to Jesus' death in that man-

ner. As a form of capital punishment, execution by crucifixion was practiced in the Roman Empire for a considerable period of time before Jesus. It was a State form of execution comparable to such common methods today as hanging or electrocution. As Dr. Lewis points out in his work *The Mystical Life of Jesus*, the fact that Jesus was crucified is evidence that it was a Roman punishment and not Jewish. It was customary for the Jews to stone to death those whom they wished to execute, not to crucify them.

Consequently, Jesus' appearance on the cross under order of execution during that period would not have excited any wonder as to the method by which his death was to be accomplished. It would have been accepted as the ordinary means which Roman officialdom used to commit to death those whom their tribunals condemned.

The symbol of the cross, of course, in its various forms had for centuries many esoteric meanings to mystics and philosophers, before its ghastly use by the Roman State. However, the crucifix as a symbol of Christ's (Christus) body nailed to the cross never made its appearance until the seventh century. The primitive minds of the early Christians gave great emphasis in their art work, sculpture, and painting to the physical aspects of the crucifixion. The cross and all the implements of crucifixion, as the nails and the flowing blood, were stressed. Certain symbology strictly related to the crucifixion began to emerge, but its temporal meaning still adumbrated any higher or mystical evaluation. In the art work this "cross of passion" was often depicted in green, the color green denoting that the cross was cut from a tree. Sometimes it was colored red to represent being stained with Christ's blood. Likewise, there was the "resurrection" cross. This was frequently done in blue to signify the blue of the sky, into which Christ, as related, is to have ascended. At other times the cross was pure white, to symbolize the purity of invisible divinity. The first abstract meaning attached to the cross by Christianity and which to a great extent parallels some earlier meanings was *sacrifice*. Today I believe the average Christian, not versed in symbolism and the ancient meanings attributed to the various forms of the cross

before Jesus, thinks of it as representing human sacrifice.

For the primitive disciples of Jesus, the crucifixion accomplished considerably. It established the glory of the King Messiah; it showed that Jesus could and did rise supreme over the treatment to which he was subjected. Any lack of coordination of the philosophical precepts and teachings of Jesus in the minds of his simple followers at the time was overcome by the emotional impact of the crucifixion. The full depth of his teachings may have been lost on the minds of some of these devoted disciples and followers. The crucifixion, however, disclosed the whole world of *truth* and *power* which lay in *suffering*. A man who could invoke the power of God to perform the miracles, which Jesus had often done, could easily vanquish his enemies through some theurgical act, and this must have been foremost in the minds of his followers. Yet he didn't! He preferred to reveal to the common man that notwithstanding the suffering one must endure to preserve the truth—the conviction of his faith—a great reward will be his if he does so. It disclosed that Jesus desired to convince others by great suffering to himself that man does not die; the self remains supreme and ascends, even though the physical being suffers or ends its earthly existence.

All of these constructions the early followers were putting upon the crucifixion. Through a brutal exposition of physical suffering and torment, their inner selves were stimulated and raised to that sublime *ecstasy* where the mystical meaning of suffering and sacrifice became known to them. To them the Kingdom of God was no longer anticipated; it was no longer a mythical place or a probable state of supremacy over the evanescent events of life. It had been demonstrated that a belief in God actually triumphs over all the artifices of evil persons. Had not Jesus defied all that his enemies could do to him? Had he not come through the crucible immune thereafter to human suffering and the conspiracies of men? Did he not live again and ascend to a state of permanent happiness?

One thing alone had won for him that salvation—faith and a willingness to sacrifice for it. This whole meaning was depicted

in the simple words "Christ died for our sins." (I Cor. 15) Unfortunately, later ecclesiastics have put other and oftentimes ambiguous constructions upon those words, which detracted from their true mystical meaning.

We must be realistic about the times of Jesus. First, the enemies of Jesus were referring to him as a charlatan. They implied that he was nothing more than a clever magician and that his miracles were no exercise of divine or natural laws. They pointed to all the erudite and skilled magicians of the East who put on many splendid performances before the multitudes and who, in fact, simulated the very miracles of Jesus. Such magicians were learned in optical illusions and legerdemain, namely, the deception of the senses. Many of the people who witnessed the miracles of Jesus were dubious about their being truly theophanic displays of his divine powers. They would admit that they couldn't explain how he accomplished these things, but they were skeptical of Jesus' explanations.

To such multitudes it would naturally seem—and to like multitudes today under similar circumstances—that Jesus should have averted his arrest and crucifixion. If a man has the power to raise the dead, for example, why should he submit to being put to death himself? The crucifixion of Jesus, therefore, was a momentous *test*. The survival of his teachings, his whole mission, hung upon the event. The crucifixion and the expected subsequent death meant either utter defeat or the fulfillment of his promises. His resurrection was the triumph of his teachings.

As one theologian has said, "Suffering needs no key, it is its own interpreter." All human beings are closely united by suffering. The hours of physical and mental suffering in the average individual's life are far more numerous than the ones of happiness. You do not need to explain suffering; everyone has at sometime in his life intimately experienced it. It becomes only necessary then to show that suffering is not in vain but that it is an alchemical process. Through it, man's nature is purged of false conceptions. Truths of life, of death, of happiness, of love are known for their real value. *Suffering is sacrifice!* Only through travail and pain do we know what the good of life really is by com-

parison, by being conscious of one of the extremes of existence.

This, then, is the mystical significance of the crucifixion, and the Rosicrucian interpretation, of course. The body must be purged through human experiences, that the soul may be seen and heard.—X

Rosicrucian Teachings in Use

At various times during the war, we commented in these pages concerning numerous of our members who were in military service and continuing their affiliation, and of the steps which we had taken to help make this possible. I believe, therefore, that our Forum readers will be interested in reading the following comments from a member of the armed forces now returned to his home in Canada.

"I am now home once more from service in the R.C.A.F. My experiences overseas were on the whole pleasant and I derived a great deal of benefit from them, by adding to my knowledge and experience and broadening my viewpoint through contact with people of different countries with their various customs and ways of life.

"The monographs reached me wherever I went and I lost only three in three years, and these were sent to me again as soon as I reported their loss. I certainly appreciate the service I received from you, and I am very glad that I decided to keep up the studies even under the difficult conditions often encountered. The monographs have been of very great benefit to me, and continue to increase in interest."

It is very gratifying to know from the above that the teachings of the organization found definite use in the war years. Many similar quotations could be given here. It illustrates very definitely the fact that the Rosicrucian teachings are usable by anyone who wishes to exert the effort to do so. The truths which are presented in our teachings are not limited to any particular time or condition, but rather are so universal that they are applicable to even extreme changes in environment and circumstances. Some people, instead of continuing their affiliation as this Frater did, might have felt that it would be too complicated or too difficult under the stress of war, which proves another

thing—that an individual can accomplish that which he sets himself to do if he holds to those ideals. In other words, as has so many times been repeated, it is not necessarily the ideal conditions that make for success in any type of study, but it is rather the viewpoint of the individual. If the individual is really desirous of gaining what he asks, then in spite of adverse conditions he will continue in his progress.

Certainly any member who has found it inconvenient to study because of work or other demands made upon him in these past few years should realize how insignificant is that excuse in comparison with this Frater who through the war years and in active service maintained uninterrupted affiliation. We are sure that this Frater will benefit greatly from these teachings, as well as being an example to the rest of us.—A

Misrepresenting Cosmic Guidance

We have often heard it said, "I presume that Cosmic Guidance is Divine Inspiration. If one is Cosmically guided, I am of the opinion that it should be reflected in his conduct and in his actions. I fully realize that it is not possible to reconcile Cosmic purpose with all of the customs and habits of mankind. However, one who is Cosmically guided will most certainly, I believe, not act contrary to the popular conscience or offend normal sound judgment. Notwithstanding my view, I know persons who resort to all sorts of extremes in their relationships with others and in their own personal affairs and justify their actions as being the result of 'Cosmic Guidance or Inspiration.' This kind of behavior and explanation puzzles me. May I be enlightened as to whether Cosmic Guidance causes a man or woman to depart from normal intelligent direction or moral circumspection?"

Cosmic Guidance, or intuitive knowledge if you prefer that term, with its impelling force may make an individual depart from certain traditional or accepted ways of doing things. All of the great avatars, mystics, spiritual leaders, and scientists have, as a matter of fact, at one time or another been accused of being radicals. Within themselves they were convinced that they were right and that they would eventually demonstrate to others that they were. Consequent-

ly, they would brave the censure of public opinion to do the different. Whatever they did, it was not solely to be different. In fact, they often regretted having to oppose the "popular" way of doing things. It just became necessary to do things differently if progress or advancement, as they conceived it, was to be realized.

Such Cosmic Guidance as would inspire a man to invent a new device, or to conceive a new and higher order of society, never compelled a man to offend public conscience to the extent that it would strike at basic morals or insult good reasoning. No Cosmically guided avatar, philosopher, or inventor has ever acted like a fool, a madman, nor was he dissolute. A Cosmically guided person can either at once rationally justify his departure from custom, or he can, within a short time, demonstrate the right of what he does. Cosmic Guidance, if it is true *illumination*, consists of more than an ideal. It is a noetic experience which includes the ways and means of accomplishment, presented rationally. If one is Cosmically inspired to construct a device for saving time or for saving lives, the inspiration will be accompanied by the necessary explanation as to how it may be done. The individual may need to experiment before he realizes the ideal. He may even fail once or twice. Such failure is perhaps due to overzealousness or an attempt to accelerate the methods which have been Cosmically revealed to him.

When you first talk to a person who is Cosmically guided and who has a transcendental idea, his explanation may seem fantastic. Bear with him a while. Let him further explain. Try to raise your consciousness to his level. Finally, as though a shade had been raised in your mind, the light will pour in. The conspicuity of his whole plan will become evident to you. You will perceive at once that it is rational, that is, based upon good judgment. You will further realize that the reason it did not appear so to you at first was because you did not exercise the same *profundity* of thought as he did and, therefore, did not fully grasp the import of his idea.

If one introduces a plan, the nature of which adumbrates all good judgment, no matter how long it is deliberated upon, or if it is offensive to common conscience, it is *not*

Cosmically inspired. This is true in spite of the claims of the individual. Unfortunately, there are those persons having opinions, schemes, or projects they wish to advance, which not only are contrary to custom but also to natural law and good sense. The most liberal-minded person, after listening to them, cannot entertain their ideas and is inclined to reject them as personal weaknesses of the individual. The one postulating these ideas tries to justify them by saying that no matter how much they oppose natural laws, spiritual precepts or sound judgment, they are nevertheless Cosmically inspired. By claiming Cosmic Guidance for his remarks, such a person hopes to silence all objections and to compel acceptance of his ideas. If you protest, he is likely to remark in a reproachful tone, "Do you question the Cosmic?" This often embarrasses the listener and confounds him. My reply to such a remark would be, "I do not question the Cosmic, but I do question the Cosmic origin of what you propose." These persons are the ones who want to foist their personal desires upon others. The ideas are usually so unsound that they cannot withstand any test, and claiming them to be of Cosmic Guidance seems to give them sanction. If one is not certain as to the form that Cosmic Guidance takes, he is likely to be quieted by such remarks, but bewildered as to how the Cosmic would further such causes.

Persons who claim Cosmic Guidance as a shield for their misconduct are actually despicable. I have known married men—and women, too—who have been promiscuous in their conduct, having illicit relations with others, to claim that they were Cosmically inspired in their actions. They have stated that the Cosmic has some transcendental purpose in having them neglect their families and offend common decency. They state that the Cosmic purpose is too profound for even them to grasp fully; so, consequently, they need not try to explain their conduct, except to say that it was Cosmically inspired.

It might be asked, Is it not possible that such persons are mistaken, that they merely believe that they are Cosmically guided? Only an insane person could have such an hallucination. True *mystical illumination* is, in its purity, equal to the highest moral precepts which man can conceive. Further, it does not contradict the course of good reas-

oning. The acts of Cosmic Guidance always eventually prove themselves to be quite logical. The premises of Cosmic Guidance are sound and give rise to equally sound conclusions. Whenever we are strongly urged from within to something which contradicts the above, it is merely a somatic urge, a physical desire entirely unrelated to Cosmic Guidance.—X

The Relation of Civilization and Knowledge

An interesting question is raised by a Frater who is concerned primarily with the many references in our literature to the civilization and knowledge of ancient man. We have frequently referred the achievements of the past to the knowledge possessed by the sages of old. In fact, many of the Rosicrucian teachings are based upon a knowledge which has been handed down from age to age within the confines of the mystery schools and other organizations that have carried to the present time the knowledge and teachings of the past.

Why is it that the accomplishments of the past are generally less known in history? Why do we find that academic history even tends to belittle in many cases man's past achievements? These questions can be answered only by a thorough analysis of the attitude toward knowledge.

Elsewhere in this *Forum* we have quoted an interesting excerpt concerning the possibility that the ancient Aztecs may have achieved a certain knowledge of aviation. Why is it, then, that such information is completely ignored by the modern history and science? It is not wholly due to the fact that the knowledge of the past has been disproved, but rather for the reason that superstition and the desire upon the part of some groups to suppress knowledge and progress have resulted in other beings becoming better known. In other words, there have always been conservative groups who have refused to acknowledge change. Even in the lifetime of many of us, we have known groups of individuals to promote the condemnation of various advancements of science or of knowledge in general. Some times, unfortunately, this has been done by religious groups. Usually whatever group has condemned knowledge or so-called progress has

done so because of its desire to keep people from changing, fearing that that change might result in the loss of control of the group. In other words, some religious groups condemned the automobile because they were afraid it would cause the people to stay away from church; they therefore condemned the automobile itself as an evil thing. Unfortunately, they did not realize that people who go to church will do so in spite of the automobile, and that the automobile itself cannot be blamed for any lack of religious fervor.

This is merely an example where knowledge and man's progress have been impeded or put in the background by the selfish wishes of a few. This is true of much knowledge of the past. Many of the achievements made by early men appear today to be secondary to modern civilization because of the selfish interest, for one reason or another, of some group that did not want that knowledge to become prevalent and generally accepted among the masses. Therefore, it does not seem that civilization as we know it today is necessarily an indication of man's growth in knowledge and wisdom. It is rather an indication that man has grown as a whole more tolerant, and that there are forces operating in the world that permit the achievements of man to be given their proper place.

AMORC has always stood for the suppression of superstition, for the development of the highest potentialities in the human being. Therefore, our creed, if it may be called that, is not to withhold knowledge but to cause man to use it to the greatest extent of their abilities. Our government, as a democracy, has fundamentally supported this idea, although sometimes, unfortunately, it has been controlled by narrow-minded groups. Nevertheless, while I can offer no proof, it is quite logical that civilization is not necessarily an indication of man's growth in innate intelligence. In other words, in ancient Egypt, Greece, Peru, or many other sites of ancient civilizations, men had as much intelligence as they have today, and had they been given the opportunity to expand and grow through generations, civilization as we now know it might have been considered old-fashioned, as we would have advanced to a greater place or position. Therefore, future civilization depends upon

man's being able freely to use his abilities in making use of the knowledge attained, and to contribute to the welfare of humanity and not be denied freedom of thought, for the benefit of a few.—A

The Infinity of Man

A Frater, in a recent letter to the Department of Instruction, took objection to a statement in one of the monographs. The phrase with which he does not concur is: "What you *are* is infinite; what you *have* is finite." In his dispute with this traditional reasoning of the monographs, the Frater says: "Man has intelligence. Is that finite? Isn't man's intelligence part of the Universal Intelligence which is infinite? Surely, after definitely stating that man is soul plus matter, we cannot evade this issue by saying 'Man is intelligence.'"

In the most punctilious sense, all reality, all expression of being is *infinite*. After everything is reduced to its common denominator—seas, mountains, living forms, inanimate objects—it must of necessity be infinite. Every Rosicrucian and metaphysician agrees that forms have their apparent finite limitations only in the objective receptor faculties of man. A tree is not separate from a rock, notwithstanding the limiting dimensions it appears to have to our senses of sight and touch. Immanently, they are related to each other in the same *spirit* energy, the same fundamental electronic properties. Red is not separate from blue; both are wave lengths of the ocular spectrum. The finite is a limited perception and expression of the infinite.

Matter is an attribute of the infinite. It is a part of a whole pattern. Matter is finite in what it can be, but it is infinite in its source. Spirit, of which matter is composed, is the negative attribute of the *infinite* Nous. In a quantitative sense, there can be no limit to the amount of spirit. In quality, however, spirit is limited or finite. It can only manifest into that which we designate as matter. To understand this better, let us use the analogy of the sea. If we were in a small boat in the middle of a great sea, it would seem to spread out in all directions from us, at least as far as the visible horizon. In area or quantity, its vastness would suggest that it is infinite. However, in substance, in its

particular manifestation, in what it appears to be to us, it would be finite, for it at all times retains to our sight its same general nature. In essence, then, all things in existence are infinite. If this were not so, with the destruction of form we would actually destroy matter. Mystics and metaphysicians have long expounded the indestructibility of matter. Modern science refers to the same principle as the conservation of energy and matter.

Man is truly composed of soul and body. The *immaterial* elements of his composite being are soul, with its attributes of mind and cell consciousness. The *material* elements are the chemical and organic properties of his body. These latter somatic qualities we call finite: first, because they are discernible only by means of man's five physical senses; second, they have, to our consciousness, limits. We can accomplish only certain functions with the body and its elements, and no more. The body seems to be confined to such properties as mass and substance. It seems to move just within those spheres which our objective faculties define as space and time. No one will deny, however, that the *inherent* qualities of our bodies are of an infinite source.

As to man's intelligence, it is infinite if you refer to the intelligence of mind which permeates the cells of his being and which is involuntary in its functions. In fact, it is rather presumptuous to designate this mind-intelligence as being strictly man's. It certainly is not a quality that is unique to man; neither has he, fortunately, an arbitrary control of it. On the other hand, man does have an intelligence which, by contrast, is objective and finite. This is the intelligence of the brain that constitutes our reason and judgment. Perception, the ability to be aware of one's environment and to have a consciousness of empirical impressions, does not constitute objective intelligence. In other words, keen sight and hearing or a good sense of smell do not *cause* a man to be termed intelligent. However, the ability to integrate the impressions received through the senses into ideas, which can be applied to the mastery of environment, necessitates *objective intelligence*. This objective intelligence which man *has*, is, like his faculties of sight and hearing, definitely finite.

I do not believe it difficult, in the light of this analysis, to understand the traditional mystical phrase in the monograph to which the Frater referred, namely, "What you *are* is infinite; what you *have* is finite." What you, as a mortal, are composed of is *infinite* in essence. Even the body, in the broadest sense, is infinite, as we have shown. What you have, as a mortal, in your functioning, in your living and your appraisal of the world is definitely finite. What you call your environment, your world of everyday, your country, your social circle, the things you see, feel, and say that you possess, these are all finite. The objective feelings such as pain and pleasure, and the various qualities of the senses, color, heat, cold, large and small, are also finite.

There are a number of qualities which arise directly out of that union which we call man and which, in themselves, are not infinite, but *finite*. Imagination, memory, reflection, all these are products of man and are limited to the continuation of that union which is man. When the union ceases, when the soul is liberated, these qualities which man has, as man, cease to be. They are like the notes which come from a musical instrument. They are bound to the nature of the composite instrument, the strings or other devices of which it is constructed. When the instrument is taken apart and can no longer function as an instrument, the notes which it produced vanish as such. Whatever comes from man must be finite in its expression. Whatever he acquires in this world, whatever he has, is finite. No one can create. All we can really do is to assemble what already is. The assembly is less than the essence of which it consists. So our assemblies or the things we bring into existence and which man has, because he is man, are finite.—X

Did the Aztecs Fly?

This most interesting question has probably not occurred to many members, but those who have read of the civilizations of the Americas prior to the time of Columbus have always been interested in the extent of those civilizations. Unfortunately, man's greed has shut off much knowledge of these civilizations.

The early conquerors of America were more interested in wealth than in culture. As has been so typical in many times and eras of history, man, who has been the most powerful in physical strength, has also thought himself so far superior to those whom he could conquer that he did not concern himself with the culture of the people whom he overran. Prescott, the great historian of the Americas, was said to have stated that Spain destroyed a civilization that might have taught Europe much. He was referring to the civilization in ancient Mexico.

We believe that aviation is entirely a modern achievement, but the following quotation, which I believe will be interesting to the *Forum* readers, is quoted by courtesy of the *Scottish Rite News Bulletin*, from which it is taken.

"Long before King Solomon considered the possibility of man's being able to fly with equipment fashioned by an inventor of his time, an Aztec ruler named *Netzahualcoti* was in the habit of gliding from Mexican mountain heights down into valleys.

"Moreover, the Aztec king founded a school of aviation for his people, who already worshipped hummingbirds and herons and, quite naturally, turned to studying the technique of their deities in flight.

"These revelations were made a few years ago by an archaeologist, and he exhibited a stone engraving found in excavations in Mexico on which is traced a design of an Aztec glider called a *crir*.

"It is similar but superior to the 'reshed,' an apparatus invented in Solomon's time, which apparently never made a successful test flight.

"References to a 'crir' are made in an old history of Mexico by a Franciscan missionary, who reported that Indian legends claimed the Aztecs 'could fly like birds.' The missionary described the 'crir' as an 'ingenious' appliance having wide-spreading wings fabricated from storks' feathers.

"In addition to the design of the Aztec glider, there were found pictures of goggles for Aztec airmen, not so unlike those worn by airmen today. Instead of helmets the Aztecs wore high fur mufflers around their necks and covering the lower part of the face."—A

Obtaining the Utmost from the Monographs

A Frater in the Mid-Eastern section of the United States arises and addresses our Forum. He says: "I would like to have some suggestions for getting more from the monographs. Sometimes I wonder if I am obtaining the full value of their content, and also, what should I expect to derive from them?"

A horse goes to a water trough because he is thirsty. Consequently it is correct to presume that he expects to have his thirst quenched. What you will derive from a study of your monographs depends upon the reason you have for studying them; the purpose you have in mind in approaching the studies determines your results.

It is suggested that you conduct a self-interrogation as to your reasons for studying. Consider carefully the following questions:

(1) Do I turn to my monographs because I want an answer to certain perplexing questions?

The member who finds satisfaction in just finding an answer to questions not obtainable elsewhere, has placed upon his studies a mere scholastic or academic value. To such a member, membership is exclusively intellectualism—the acquisition of new knowledge. The Rosicrucian teachings are intended, of course, to add to the font of one's knowledge and provide many unique truths and distinctions not available elsewhere. However, the teachings are not meant to be competitive with, or parallel to, the usual academic sources of knowledge. One should not be a Rosicrucian in the same sense that he is a student at the Rose-Croix University or at some other university or college. He should not consult the monographs for exactly the same reason as he probes an encyclopedia. If one has a strictly intellectual interest in the monographs, he will eventually feel that he is "not getting the utmost from the teachings."

(2) Do I turn to my monographs to have fears and doubts removed?

The first step toward enlightenment and culture is the realization of its need. When we are conscious that we are possessed of several fears, when we are skeptical of irksome tradition and when we are anxious to free ourselves of such burdens, we are taking a step

forward. The monographs are intended to dissipate superstition, to substitute confidence for fear, and to liberate the mind and the morale of encumbrances. This, then, is still another asset of the Rosicrucian membership and its teachings. We cannot say, however, that the whole purpose of Rosicrucian membership is merely psychological adjustment. The Order is not a clinic for psychic rehabilitation. The Order would fail in accomplishing its end, if it were *merely* to place back into society persons freed of inhibitions and fears, no matter how constructive that function in itself, might be.

(3) Do I turn to the pages of the monographs for the purpose of gaining personal power?

The member should expect the monographs to reveal words, principles, and laws that will truly give the individual greater self-control and greater exercise of the power of mind and body. The teachings should awaken talents and inspire one to accomplish greater things. They should assist him to formulate and eventually realize ideals. This is most certainly accomplished through sanctum exercises, such as those concerning the developing of the psychic centers, the evolution of the soul-personality, and the quickening of the inner consciousness. Each of our rituals is traditionally designed to awaken the latent psychic faculties of the student-members. To seek for these things in the Rosicrucian monographs is proper — with some qualifications.

One must not feel that there is an equal and corresponding approach to Cosmic Consciousness with each monograph read! To believe literally that as one reads and turns the pages of his monographs he is making an equal ascent to Cosmic Consciousness, is quite erroneous. There are those who after reading ten or twenty monographs expect that they should immediately experience Cosmic Illumination. This is plainly a fallacy.

All of the points enumerated above are things which you should obtain from your membership, namely: understanding, courage and confidence, and the power of accomplishment. Not one of these things is the full content of membership. To seek any one of them *exclusively* is to deny oneself the advantages the others afford. On the other hand, if you find that you are deriving from

your studies any one of those mentioned above, then you would find this very encouraging. You could say with assurance: "I am receiving this much value from my monographs at present—the rest may come to me later."

The intellectual aspect of the teachings can be expected to be more easily acquired; it is the simplest of the attainments possible through Rosicrucian membership — such requires merely conscientious reading and contemplation of what is read. The additional factors, on the other hand, necessitate *practice* and *application*. The full efficacy of the teachings is found in their application. Arithmetic and spelling are of little value without having some circumstance or problem to which to apply them. The confidence that accrues from a realization of the power of the teachings can only be had in putting them to a test of worthy and everyday problems.

It is not unusual for our Department of Instruction to receive a communication from a member stating that he now finds it more difficult to carry out proper visualization and concentration than when he first became a member of the Order. They state that as a result, they do not enjoy the success with the experiments and the exercises which they once did. Such members often place too much emphasis upon the momentum caused by the original impetus of enthusiasm which they gave their studies. Many persons on entering the Rosicrucian Order have certain faculties, certain psychic powers and functions of their being, almost inert. They had never been told about them and, therefore, they actually existed unused. Then, when they began their studies, the result was as that of a veil being pulled aside revealing a heretofore unknown world. They were amazed at their potentialities. This discovery naturally made them enthusiastic, and made them very diligent in their studies. They conscientiously applied themselves, following every instruction, doing every exercise as long as the monographs required that such be done. Immediately this impetus was set into motion, certain powers within themselves would regenerate their psychic self. Consequently, they would experience things heretofore unexperienced. They would do things which they had once believed not within their province.

If they would sustain that same enthusiasm throughout the succeeding months and years of membership, they would find that the ratio of accomplishment would increase. They would be able to accomplish more and more each month without increasing the time devoted to their studies. If they began by devoting two hours a week to their studies and the practice of certain exercises from which results were derived, and continued these habits of study for two years, they would find at the end of that period that they were accomplishing far more than when they first began with the same amount of devotion and time. However, there would need always be that *constant impetus*. If one lets down, feeling that with the knowledge he now has, the psychic self will carry on for him, he will find that it does not. He will find that there is a *proportional* relationship between the student's development and his application to the teachings.

There are persons who are diligent in their studies for six months or a year and who obtain exceptional results. Unfortunately, later, they degenerate into mere *nominal* members. They allow their monographs to accumulate—unread, and only haphazardly devote themselves to the exercises. When asked about their progress, they will say: "I don't know. I don't seem to be able to get from my studies that which I once did." The fact is that they are not investing as much as they once did in time, effort, and sincerity.

But there are other factors which must not be overlooked. We are complex, composite beings. All the elements of our triune nature must work harmoniously together if we are to get the best from our teachings. If one suddenly finds himself precipitated into distressing business affairs and relationships, he may find this interfering with his having success with some of the exercises for the reason that his mind is disturbed. He cannot entirely free himself from the domination of problems confronting him. Although he may not be able to accomplish some of the exercises, such circumstances do afford him an excellent opportunity to apply some of the teachings to the mastery of that disturbing condition.

There is still another point which I must mention and which is very important with reference to this subject. The Neophyte stu-

dent must gain *confidence* in himself, and in what the Organization teaches. All of our first principles, therefore, can not be merely abstract, or intellectual, nor can they be devoted to those transcendental experiences, those very sensitive responses which only a mystic can fully appreciate. The results experienced by the Neophyte must be rather gross—more or less emphatic. His results must be of a kind that he can very easily perceive. Once he has such experiences, he is more enthusiastic, pursuing his studies with greater confidence. Gradually he attains results which are of a strictly *Cosmic* or psychic nature. However, the results that one has in the higher degrees are more subtle—they are of a higher vibratory nature and do not react upon one as emphatically, nor affect as forcefully the objective consciousness.

As an analogy, if you were to demonstrate the effect of vibrations to someone who knew nothing of the principles involved from the standpoint of physics or metaphysics, you would have to use a rather elementary material demonstration. Your illustration would have to be *easily* and *quickly* grasped. For instance, you would not demonstrate the principles of vibration to such an individual by having him listen to a symphonic orchestra to note the effect of the sounds upon his emotional or psychic self; it would be too difficult to point out these effects. It would be easier and far more practical to demonstrate the effect of vibrations by having the person hold in his hand one end of a steel rod. When you strike this rod at the other end, with a hammer, he obtains a distinct sensation in the hand that is grasping the rod. You would explain that the undulations he feels in his hand are vibrations which have traveled through the rod. He can easily perceive these and realize that there is some merit in what you are explaining. He would then be in a frame of mind receptive to further and more complex demonstrations.

For the reasons given above, we say that some of the results which you will obtain from the exercises and demonstrations in the higher degrees, will not have the same physical reaction upon you—the same emphasis as did some of the early Neophyte exercises. This does not mean that you have lost your sensitivity or that you are in any way retrogressing.—X

Our Lodges and Chapters

Seldom a week passes that we do not receive correspondence from a number of members concerning our Lodges and Chapters. The information usually requested is the name of the Lodge or Chapter existing nearest to them, or the question as to whether or not a Lodge or Chapter can be organized in their locality.

We are naturally anxious to have as many active Lodges and Chapters as possible throughout this jurisdiction, but we would also like to remind members that they should refer to the Constitution and Statutes of the Grand Lodge to become generally familiar with the requirements for the organization of a Lodge or Chapter. The Constitution requires that there be forty members to organize a Chapter and secure a charter therefor; and where that many members exist in a locality and its immediate vicinity, we are most anxious to work with them to establish a Chapter.

A definite program and system for the organization of a Chapter has been worked out, and we have been successful in establishing a number of new Chapters in various parts of this country within the past year.

Members find that belonging to a Chapter extends and supplements their benefits. While it must be made clear that Chapter membership is not essential to securing the teachings of the Order, it does add in a number of ways to the enjoyment and benefit a member can receive as an affiliate of the Chapter. Particularly advantageous are the supplementary lectures and ritualistic initiations that Chapters and Lodges may present. Also, another benefit is the social activity which develops among members in a local group.

For a number of years the Constitution of the Grand Lodge has provided for three types of subordinate bodies. These were known respectively as *Lodges*, *Minor Lodges*, and *Chapters*. Recently these bodies have had a slight change in name, although no change in function. The word *minor*, for example, has been dropped, and these three bodies are known now as *Regional Lodges*, *Lodges*, and *Chapters*. Therefore, throughout the country, or rather, throughout this whole jurisdiction, members living in a locality when the membership of that particular area

has reached a total of forty or more members may proceed to secure permission for the organization of a Chapter. Then with continued growth that Chapter may be converted into a Lodge where a temple may be maintained and all the Degree initiations performed; this very definitely adds to the benefit and enjoyment of membership affiliation.

If you think that your community should support a Lodge or a Chapter of the Order, we can inform you whether or not there are sufficient members for such a group. If there are not enough members, then it is a challenge to you and other members to work for the extension of the organization in your locality to assist in the many ways possible to bring up the membership and increase it to the point where steps for Chapter organization may be taken.

In various places throughout this jurisdiction, a few members have consistently worked to increase the membership to a point where a Chapter could be established. They discussed with prospective members the possibility of a local organization, and had that as an additional incentive for securing new members. After a Chapter had been organized, they immediately proceeded with their campaign to increase the Chapter and establish it on a firm footing so that a charter could be granted for a Lodge, where impressive Degree initiations could be held, in addition to the Chapter activities, for the benefit of all members in the particular area. Therefore, if you wish to participate in the activities of a Chapter or Lodge in your own community, consider how you can help the organization's growth to the point where that Chapter or Lodge may become a reality.—A

Do We Reincarnate as Rosicrucians?

A Soror residing in Pennsylvania rises to ask our Forum the question: "Does one reincarnate in a Rosicrucian family or environment if he or she has previously been a member of the Order?"

It is first necessary for us to realize that from a truly Cosmic and enlightened point of view, sectarianism, philosophical systems, names, and organizations do not exist in the Cosmic. There are many religious sects and mystical organizations which, from their teachings, would make it appear that there

are special niches in the Cosmic for each—one for the Baptists, one for the Christian Scientists, one for the Roman Catholics—and I do believe that there are some Rosicrucians who feel that there is a special niche for members of AMORC, as well.

In the Cosmic all these determinate qualifications disappear. The consciousness of the individual, the personality, or the manifestation of soul, if you will, are absorbed into the *one* while the individual resides on the Cosmic plane. All of the different factors, those qualities, attributes, and instincts which are man-made, vanish. However, the influences which the soul-personality has received during its incarnation in a physical body do remain. These influences cause the soul-personality eventually to find its way again to those associations and conditions where it last left off. It is not that the Cosmic has intended that an individual should once again be a Rosicrucian, but rather that one who has been a member of the Order—sincerely and devotedly, not just a nominal member, not just one who pays dues, or wears an emblem, but one who loves the Order, being faithful in the application of its principles—has brought about, as a consequence, a certain motivating force within himself. He has affected his soul-personality; he has evolved it. Those changes within his inner nature remain with the soul-personality. Consequently, they cause the personality to be drawn or *attracted* to sympathetic or harmonious conditions in another life.

Have you ever visited one of the large fruit or vegetable packing establishments where fruit or vegetables are canned on a large scale? Here are used all sorts of machinery and mechanical devices to facilitate the process of preparing, and packing food. One of the machines used is a grader. This machine sorts the various fruits by their size. It is like a continuous belt with various apertures. The fruit is carried along over this belt and drops through the apertures. The larger fruit falls through the larger openings; the smaller fruit through correspondingly smaller apertures. For example, when peaches start rolling along this belt, they do not have in mind the purpose of falling through apertures of certain sizes. The individual peach itself is of a definite size. Its size is a part of its own nature, consequently it cannot escape falling through

an opening the dimension of which will admit it.

This homely analogy may be applied to the soul-personality. The Cosmic has not ordained who shall return as a Rosicrucian. However, as a Rosicrucian, the personality has certain interests. It is sensitive to certain conditions; it responds to certain appeals which it cannot escape. It therefore is drawn to, or attracted to, those conditions in another life. We can say quite emphatically that one who is truly a Rosicrucian, not merely nominally so, will respond in another life to what the Order has to offer. He will be mystically inclined. He will like the liberal views of the Order and revel in its initiations. He will find food for the inner self in its doctrines and precepts. In fact, we do not have to think of this just in the sense of a future incarnation. Perhaps, you, who are reading this, are in the Order today because of the fact that you were a Rosicrucian in a past incarnation, or because you were associated with a similar activity which attracted you toward the Order and its teachings today.

This same Soror asks: "Will not Karma intervene?" In other words, suppose we are a Rosicrucian and we have done something which constitutes a violation of a Cosmic law or principle. We know that Karma is not retribution; it is not a Cosmic principle of punishment, but rather, it is intended that we must learn of our mistakes and we must enjoy, as well, rewards for the good that we have done. In the next life we may have to experience something that is quite unpleasant in order to personally learn the results of our acts in this life. It does not necessarily mean that such Karma will prevent us from being a Rosicrucian. We can be a member in the next incarnation and yet experience Karma. Everyone experiences Karma; no one escapes. Karma, as we have said over and over again, does not necessarily mean adverse experiences or bitter lessons. Karma may be pleasant. It can be in the sense of a reward or award. Karma is nothing more or less than causes which we have instituted, and the effects which must follow. The sudden pleasant things that we experience, the unexpected good fortune are as much Karma, as the unpleasant circumstances and happenings. Karma is caused by conditions you have instituted here and now (good or bad

deeds), or by something that you had done in a past incarnation. All Karma is not from a past life. Hourly we create our Karma and experience its results, as well. When you overeat you are creating a Karma—not for the next incarnation, but possibly for late that night when you experience a very unpleasant digestive disturbance. When you show kindness to someone else without thought of reward, your Karma may be manifest later in his going out of his way to help you. That, too, is Karma. Do not think of Karma as being a strange, mysterious process. It is but the law of cause and effect. Karma is the principle of *causation*—of balance. Just as there are physical causes which we study in the various sciences, so too, there are moral or ethical causes—those which the mystic knows as Karma.

Is there any guarantee or assurance which we may have that we will definitely be Rosicrucians in the next incarnation? To that we say, "Yes, there is." This assurance depends upon what kind of Rosicrucian you are in this incarnation. If you really allow the teachings to influence you, taking them to heart, stressing the development and evolution of your soul consciousness, then you may be certain that you will become a Rosicrucian, or a member of a philosophical or mystical body which is doing or conducting the work that the Order is doing now. You can not escape passing through the aperture to which you are adapted.—X

Your Questions Solicited

Again I want to remind our Fratres and Sorores that this FORUM is not a one-sided activity. The success of this endeavor depends upon your co-operation. It is necessary for you to submit questions so that we can provide answers which we hope will be instructive, beneficial, and interesting. Some of the lodges and chapters in this jurisdiction have organized forums of their own and, periodically, send us a list of their questions. From the list we select those questions which we feel will be of interest to our general membership and then answer them herein. However, we want you individual FORUM members to send your questions direct. These questions should not pertain to matters that concern you alone and are of interest only to you. They should be questions which,

though they may relate to your affairs and to your mystical and psychological problems, are of interest to others. We want to make this FORUM not just a matter of personal help to the one asking the questions, but a sort of symposium of vitally interesting questions and points of information.

Some members wonder why their questions are not answered immediately. Our FORUM material has to be prepared quite a while in advance and questions must take their turn. Further, if a question is similar to one that has recently been submitted and answered, naturally we do not want to answer it right away, so a considerable length of time must elapse before we give the second question our attention. We find, too, that a number of our members are continually submitting questions more or less on the same topic, and if we were to answer these questions regularly our FORUM would lose interest and stimulation.

Try not to center all your questions on the subjects of reincarnation and karma. You have problems during the day in your personal and business affairs. Try to relate those problems to the teachings of the Order. What Rosicrucian principles should be used to correct this or adjust that, or to solve something else? If you cannot find the mystical or Rosicrucian interpretation, then submit that question to the FORUM, asking, What should I have done or what principles apply to this or that matter? Other members may have had a similar experience and will be just as interested in the answer as you are. If you are perplexed as to why things occur, if they seem mysteries to you, submit such questions to us. We shall endeavor to answer them from the mystical and technical point of view, if they are within the scope and purposes of this ROSICRUCIAN FORUM.

So, try to do your part to keep this FORUM interesting, alive, and helpful. Direct your questions to either the Imperator or to the Rosicrucian Forum, Rosicrucian Park, San Jose, California.—X

Has Strife Any Value?

Recently, at a Forum conducted by the Thebes Lodge of AMORC, the questions were asked, "What is strife, and what is gained by the turmoil in the world and in

our personal lives?" We believe that these questions are worthy of consideration by our Forum, as well.

By strife we presume the questioner means what is commonly known as "trouble," or the variations of distress as we experience them, individually or collectively, as members of society. Distress, or trouble, consists of a set of conditions which is not conducive to some desired end. If I wish to open a window and I cannot, I experience *trouble*, because I have been thwarted in my attempts. The fact that the window would not open is not a condition, in and by itself, which is malevolent or harmful, except as I relate it to certain ends that I have in mind. Someone else in the same room might consider the fact that the window could not be opened as a boon to his personal comfort.

Most of our "troubles" are but *oppositions* to our plans or efforts. If all that we sought to do were inherently and absolutely right at all times and under all circumstances, then that which opposed it would, therefore, be continuously and inherently wrong and troublesome. However, many of our conceptions—our definite purposes—are *wrong*. We should never have formulated them. They may conflict with useful conditions or with the acceptable laws of the land, or even with the principles of nature. By initiating such plans we are *inviting* that which we call *trouble*. The trouble will consist of nothing more than the effects of causes which we ourselves initiated. For analogy, the unthinking person who throws a rock into the air may call the eventual circumstance—striking someone on the head—"trouble." However it was he who put the cause into motion—the gravitational effect upon the stone he threw into the air. He must expect an effect to follow from its cause. The effect has no value, in itself, that is, as to whether it is beneficial or troublesome. The value of an effect exists solely in our judgment of its relation to ourselves and to other things.

Many young men and women who have married under the emotional impetus of the war times, are now experiencing what they choose to call *trouble*. They find that they did not truly know each other's personalities. They learn that they are intolerant of each other's interests, habits, and inclinations. Everything they say or do is an aberration

of proper domestic relations. They become embittered and vitriolic in their conversation; eventually divorce ensues. They themselves instituted the "trouble" they now experience.

Disease and physical suffering are looked upon as trouble. Man wishes to believe that health and freedom from pain should be the permanent and ideal condition of life. He looks upon the gradual dissolution of the body and the infirmities that follow therefrom, as a strife to be avoided. When these befall him he bemoans his fate. Death, as a law of change, is inevitable. A full realization of the span of life must include the fact of transition. One who closes his eyes, figuratively speaking, to the gradual decline of the physical functions, is not being realistic. He is creating trouble for himself. He is avoiding the consequences of the change which must come, and he is, for that reason, not prepared to meet it. By such a false adaptation to human existence he is making that which must follow as a necessity, an eventual strife for himself.

The so-called calamities which befall the human race, such as floods, earthquakes, and hurricanes, are not strife from the viewpoint of nature, but a quite natural phenomenon. To nature, rain and sunshine are purposeless in themselves. They exist not for the purpose of causing growth, budding and development, but are really just the results of existing forces. The benefits that accrue from them were not intended *as such*, but come as the result of them. This fact is quite difficult for the average person to comprehend. People want to believe that, for example, trees, grass, fruits, and vegetables were conceived as an end in mind, and that sunshine and rain were created to make this growth a possibility. Such reasoning confuses them eventually and disappoints them in their religious doctrines. When excessive sunshine and rain destroys a crop, such people designate the event as a "strife" which has befallen them. Furthermore, they are confused as to why the Divine mind would have these things occur, since they believe that sunshine and rain were created solely for some purpose from which benefit is derived.

Understanding lessens the so-called trouble man experiences. It is not, as we have brought out, that trouble and strife exist as

such, but that knowledge familiarizes us with ourselves and the forces of nature. We come to know what to avoid, what to direct, and what not to fear; consequently, that which through ignorance, superstition, and fear might manifest as trouble, is mastered and converted to a purpose which we consider beneficial.

The strife of war is actually but a series of natural happenings which men actively, or by tacit consent, have precipitated. To nature, the manifestations in physics and chemistry—whereby matter is rapidly disintegrated by explosions—do not constitute a horrible situation nor one of strife.

A city is a collection of matter, organized into forms which men have designed, and brought about by their scientific methods. To nature, such cities are but collections of molecules—the elements of matter. If they are rapidly changed into some other form, through man's direction of the laws of chemistry and physics, nature is indifferent to the result. She does not consider it strife, as man does. Man alone is responsible if his ideals are destroyed; they are not nature's conceptions, after all. What man holds to be best is not necessarily an obligation of nature. Conversely, what he holds as strife, is likewise not a purpose or end in nature. To avoid so-called strife, it is advisable to establish no conditions where ideals are apt to bring you into violent conflict with opposing forces, ways, or thoughts. If you do, be prepared for the contra-action, which, to you, might seem to be strife. For analogy, the little child who reaches for the moon and cannot get it cries bitterly in his disappointment and frustration. He has created strife for himself by unreasonably opposing with his will that which is insuperable.

That which we term *strife*, may also have its psychological advantages. Opposition always has certain advantages. It challenges latent powers and forces resident in the human being. If things become too easy, if we are capable of utilizing, by strength of will, everything in nature and in our environment to serve some purpose which we desire, finally some of our powers become dormant; they begin to atrophy from lack of exercise.

To use still another homely analogy: a man who is never obliged to tax his strength or to fully flex his muscles, and has always

found that everything he did was physically facile, gradually loses his strength through lack of muscular exertion. In nature, we sometimes find that the rigors of the elements produce flowers having the greatest fragrance, or produce fruits having the finest taste. The law of survival compels the living thing to exert itself fully. Everyone in business knows that keen competition, though it may be annoying, compels the exercise of all the abilities and talents of the executives of that business enterprise. They know that they must produce better, more attractive, more useful articles; they know that they must obtain the greatest possible distribution and advertise their product more extensively if they are going to survive.

There are definite values in strife. Most of our emotional nature would be dormant if we did not know grief, and if we did not experience the so-called injustices in life. We could not even have a full appreciation of peace of mind if there did not exist the contrary condition—inharmony—by which it can be contrasted. How could one fully enjoy and appreciate the brilliant sunshine of a spring day if he did not recall the dull, cheerless, cloudy days of the winter? Again, we have expressed here the law of duality. Man must continually oscillate, emotionally and intellectually, and every other way, between two poles. The goal toward which we must strive is the temporization, the evening-up, of these extremes so that one does not throw us completely off balance.—X

Sanctum Meditation

We are frequently asked, "What thoughts should we have in mind when we enter our sanctum or conduct our sanctum convocation?"

In answer to that, first let me again remind every member of the purpose of a sanctum. It is a sanctuary within your home or wherever you establish it. It is as well a temple dedicated to the highest ideals and concepts of which you are capable.

Let us analyze those two purposes. A sanctuary is a refuge; it is a place to which you may retire from the usual conditions and circumstances with which you are confronted daily. It is not necessarily a place of escape; it is not a negative condition or environment

where you are merely avoiding responsibilities or avoiding the struggle with things that should be met and mastered. Rather, it is a place which you wish to keep free from the usual encumbrances and distractions so as to begin to build something you want to accomplish, something you do not wish to be affected by the other elements of your daily world. It is like putting up a retaining wall to keep sand or mud from sliding down into an excavation and interfering with the construction of a foundation.

So your sanctum is a niche where you can shut out the problems of the day, the distractions, the meanness and pettiness of the world, and have an opportunity to commune with your own soul and listen to the softer voice of self—a place where you will not be rudely interrupted by objective sounds and impressions. Your sanctum is as well a little eminence upon which you can stand to look up, without obstruction, to God, to reach up without interference into the Cosmic with your consciousness—that, then, is what we mean by the sanctum being a sanctuary.

The sanctum derives considerable from your presence. The little area in your room, whether it is just one corner or closet, or even the whole room itself, takes on something of your personality. It is affected by the thoughts you have in mind, by the intensity of your emotional feelings. You know that physical environment does radiate the influence of the personalities which have been brought in touch with it. You have gone into hotel rooms or the homes of others and have sensed immediately either a harmonious condition or distracting vibrations, depending upon the conduct of those who occupied the premises. So when you pray in your sanctum, when you think of the Cosmic, when you contemplate the mysteries of life and existence, when you express the finer and higher aspects of yourself, you are dedicating that area to those ends, and everything in the sanctum—the cross, the candlesticks, the apron you wear upon your person—each of these things reminds you of some truth, some mystical principle, and prepares you for Cosmic attunement. Your sanctum, then, is a temple, really a pantheon, because it contains a collection of those things representing the spiritual and soul interests of your being.

One is permitted to take into his sanctum the problems with which he is confronted in his daily affairs. If he wants advice on a business problem, if he wants to know what is the right course of action, he has a right to visualize his problem and to release it through his subjective mind into the Cosmic for an intuitive impression, for Cosmic instruction and guidance, as has been explained in our monographs. One has a right as well to use and apply during his sanctum convocation the therapeutic or Rosicrucian principles of healing to assist a member of his family, a friend, or oneself. One has a right as well to make of the sanctum a Cosmic laboratory and to use the various exercises dealing with mental telepathy and projection, and the stimulation of the various psychic centers, because one knows that the vibrations and environment of the sanctum are conducive to better results than elsewhere, and so long as the use of these principles is for knowledge and ultimately to acquire power by which one can improve oneself and make valuable contributions to society, one is not out of order in such conduct.

But the sanctum must not be used exclusively for selfish interests. I do not mean just for our own person, but for all those that our personal interest includes; that is, the members of our family and friends. The use of the sanctum should also be for strictly humanitarian purposes and for impersonal reasons in the broadest sense of the term. How many times do you enter your sanctum for the purpose of directing thoughts of encouragement, of help, of love and support toward those great personalities of the world who are formulating or trying to put into operation some plan which will make for peace and better international understanding? When you read your daily newspaper or news magazines and read of some congressman or even some business man, some writer or actor or artist who is struggling against great odds, unselfishly, to expound an idea or to exhort a government to support a plan which will make for world unity, do you ever try to give him Cosmic support during a meditation period?

One of the objectives of the Rosicrucian Order, the principal one possibly, is to develop the individual, make him more proficient, more efficient, more tolerant and un-

derstanding, so he may become a harmonious, constructive member of society. But you also have the obligation of not just working upon yourself but of using the Cosmic principles and formulas which have been divulged to you to assist others who may not be members of AMORC but who are worthy of becoming a useful influence in society. Without divulging any of the confidential aspects of our monographs, which are left for your private study, may I remind some of you of the Law of Assumption, such as is given in detail in the Ninth and Twelfth Degrees, and also the Law of Affinity.

Do you realize that these principles were meant not merely for your particular benefit but so that you might also help others to do the things they should do and to help them accomplish what is Cosmically right? Many of our members have had amazing results in doing this. They have read of some individual fearlessly struggling to manifest some worthy end against tremendous odds, and they have tried Cosmically to assist that individual. They have felt as though they had contacted him. They have felt that they had put into motion the Cosmic creative powers through strengthening him, and in doing this they had certain thoughts in mind. They were afterwards quite amazed to read in a speech by such an individual words or phrases that were identical to the thoughts they had in mind in their own sanctum, and such words and phrases in the speech of that person stood out and were so arranged as to make his address especially effective and resulted in his winning his point.

Coincidence, you might say! But was it? So the next time you enter your sanctum, do so for an exclusively humanitarian and impersonal purpose. Let us help, all of us, periodically in this matter. We might say it is a form of Cosmic charity.—X

Helping the Cosmic

A Soror in California, in a communication which she wrote to the Department of Instruction, called its attention to statements in a monograph which directed the member to use his creative power to help the Cosmic. She inquired why the Cosmic needed help. "Is it not infinite—the omniscient, omnipresent source of supply?" She further said that

it seemed to her that it is man who needs the help rather than the Cosmic. This is a challenging subject and one worthy of considering in our Forum.

The monograph to which the Soror refers says this in part: "... decide what branches of the great work carried on by the Cosmic you wish to help the most with your creative power." Then again, "... there are hundreds of methods by which and through which you can use your creative power to help the Cosmic." If the Cosmic exercises an intelligence, the powers and forces of which it consists must be directed in such manner as to further this intelligence. In other words, the Cosmic function will not be a mere caprice, but a systematic development, the use of things and parts toward the creation of an ultimate state or end.

Let us use the analogy of the human self. The Cosmic, as an omnipresent, omniscient power, could spontaneously create humans just as they are. As a kind of theurgical manifestation, it could have a human come into existence fully matured—but it does not. The biological and embryological facts show that man is physically conceived and then nurtured as a cell into the complex organism which he is at birth. Even after birth, according to natural laws, there is a gradual acquisition of certain functions and a growth to that stage designated as maturity. Every intelligent person is quite aware of the *evolutionary* processes of nature. The Cosmic probably could omit such processes, but again we say it does not. It appears that these processes follow from the necessity of the nature of the Cosmic.

A normal, healthy, matured human has certain powers and faculties at his command. He can exert physical energy to accomplish certain work. Likewise he can exert a mental, creative energy. He can think, imagine, recollect, and create. To obtain the fulness of this potentiality, man is required to *help* the Cosmic. In one sense this help consists of co-operation or, if you will, conformity to the Cosmic Order. Man has been given mind, that is, those mental and psychic faculties of perception and reflection which are generalized in the word *mind*. He must use good judgment of mind in the selection of his diet, for example. To eat wrongly and incur organic disorders as a result would

most certainly not be *helping* the Cosmic make the most of him. A man who overworks or takes insufficient exercise, who may drink alcoholic beverages to excess, or resort to depravity of some kind, most certainly is not helping the Cosmic with his will and his reason.

There is still another way to look upon this matter. Immured in man are those faculties by which he is unified with the whole of the Cosmic. The soul and/or the psychic qualities relate man to the higher Cosmic manifestations, just as his body integrates him with the elements of matter. The only way man can have an appreciation of his Cosmic unity is to become *self-conscious*. By self-consciousness I mean more than the consciousness of the ego. I mean a realization of all his powers and the use of them as they were intended. Cosmically, man is not truly of the Cosmic until he is aware of it. Let me use an analogy to explain this point. A tree is one of a number of trees in the forest, not to itself but only to the human consciousness which realizes its propinquity to the other trees. Insofar as an individual tree is concerned, it might as well be standing alone on a desert. It has no awareness of its surroundings and it was not intended to have by nature. Man has within his means the ability to perceive his Cosmic relationships. The Cosmic has provided him with the faculties of inner perception. Beyond that the Cosmic does not go. The faculties must be used; man must help by contemplation of self and of the spiritual.

It is often said that "as above, so below." This is more than a precept. It is likewise a Cosmic admonishment. It becomes incumbent upon man to see that he parallels in his world, in his social relations, and in his necessary political and economic spheres so far as it lies within his power, the Cosmic Order. Man is permitted through the dictates of conscience, through moral values, to ascertain what is in harmony with the spiritual realm. He learns through these contacts what kind of conduct will further the brotherhood of man. He can experience compassion. He can know that charity, humility, and honesty of relations are necessary. He knows that it is right to establish hospitals, to provide asylums for the ill. He knows that schools free of prejudices and dogmatism

for the acquisition of knowledge and for the training of the young, so as to make them more useful and to enable them to live worthy lives, are highly important. Man knows that a form of government which allows an individual to improve his station in life and to use for his own needs and the whole of society the ideas and powers which he has, is necessary.

The Cosmically enlightened man or woman further knows that political corruption, social chaos, tyranny, and bigotry eventually destroy civilization. The Cosmically enlightened man also knows that it is not sufficient to have an understanding of these things, but that it becomes incumbent upon him as an individual to further them.

The Cosmic will not build colleges and universities. It will not write Bills of Rights or institute enlightened constitutions for the government of men and their affairs. The worthy ideals which men have are Cosmically endowed. Such ideals, however, must be transmuted into *objective* action. They must become material accomplishments. All of this is man's responsibility. We have been given perception, reason, will, and intellectual powers to bring about this transmutation. It is the role man must play. The Cosmic is the conceiver and man is the *executor* in things pertaining to the fulfillment of human relations. We must *help the Cosmic* by doing our part.

The Soror who brought this matter of helping the Cosmic to the attention of the Department of Instruction apparently overlooked a paragraph in the monograph to which she referred. This paragraph, explaining the way in which we are to help the Cosmic, states: "... try and discover what it is the Cosmic would want to have done in regard to political matters in your city, country, or state—then throw yourself in harmony with the Cosmic and help create the conditions the Cosmic wants." The old adage of "God helps those who help themselves" still applies. If you want a better world, more justice, more opportunities, more spiritual enlightenment, and peace, you must do something about it. You must cultivate the Cosmic principles in this life and in human relations—yes, by all means, help the Cosmic.—X



The Mystery of Miracles

IS'EPIPHANY POSSIBLE . . . can a bodily manifestation of the Divine be brought about? Did the simple and sincere desires of the ancients—voiced in prayer—cause Cosmic intervention in times of need? Has man lost his heritage to invoke the Divine Powers, or is the mystery of the miracles a secret cherished by a few? Here is a frank discussion both from the mystical and scientific points of view. What constitutes miracles? They are revealed as an orderly working of natural laws—laws that can be commanded by those who have the knowledge.

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FINALITY

A bridge of hand-picked stones across a stream
For foot to pass and satisfy a dream—
But how the waters lift and hurl their force
To breach obstruction planted in their course;
On either side, the tide divided groans
Like open wound that feels the gash of stones—
Again in weary stillness seems to wait
As if for flood that must unite the mate.
What breathless sermon on duality!
Like smiling Sphinx with secret in her heart,
Does crudest craft reveal its active part?
To mark that soul need rise as flood to span
The electronic crust we know as man,
To merge in ultimate . . . finality.

—FRANCES VEJTASA

From *World Philosophy*, May, 1944

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Greetings!



Dear Fratres and Sorores:

You have all heard variations of the old adage "A picture is worth a thousand words." To a great extent that is true. Any object we look upon immediately engenders some meaning of itself in our minds. Hold a photograph of a common pencil before you; you will have a varied response to the experience. However, if you endeavor to describe what appears in the photograph, you may find it difficult. The impressions you receive as you look at the photograph of the pencil are a composite. They are made up of many elements. The ideas are either synthesized simultaneously by your mind, or in succession, so rapidly that you are not aware of their original separateness.

When you begin to describe the pencil, you are compelled to start at some point. What aspect of it shall you relate first? Shall you describe its size, its dimensions? Shall you liken its color to some other object? Would it be best to set forth what you conceive the purpose of the pencil to be? To form words sufficiently succinct and descriptive for another to "mentally see," or to have the same idea of the pencil which you have, requires a number of factors. First, analysis is necessary. What do you see? Second, what words represent your ideas? Third, the order of the description must be such that the mental picture formed has continuity. The ideas must compose a single, integrated object in the mind of your listener, and not several unrelated qualities or objects. Consequently, unless you are very apt, it may easily take *a thousand words* for you to describe the pencil, which you seem so easily to comprehend immediately from the photograph.

Psychologically, then, there is normally an excellent reason for our preference of pictures or objects, scenes and events, to word descriptions of them. It is much easier for us to derive ideas from pictures. But herein lie certain dangers to our learning. Whose idea are we getting when we look at a picture? We are forming ideas based en-

tirely on our own perception, our own experiences, our own particular angle of observation. Are we seeing in the picture what another observer with perhaps a keener sense of analysis than our own might see? It is common knowledge that no two people perceive exactly alike. Two witnesses to an accident will often relate differently what occurred. A man with limited knowledge and experience, who has not been trained to reason, will always get an understanding of a picture which he sees but most likely a limited one. Is it not possible that a picture of an event or an object may contain something of importance which the person limited in experience or unaccustomed to reasoning might not observe? How many times have we all responded with the phrase, "I never thought of that," when another thoroughly explained something to us? How much, therefore, are we not thinking about that perhaps we should, when we "learn" from pictures?

If a picture, as in a magazine or book, has visual perspicuity, if it is quite distinct in all its details, there is no effort of concentration; in fact, we are hardly conscious of any mental effort. To listen to or read a description of the same picture does require *concentration*. We must reason or look carefully so as not to omit words, and we must be certain that we have a corresponding understanding of them. This effort inclines persons to prefer instruction by pictures instead of by words. It causes them, however, to sacrifice the development of their power of concentration. It likewise causes no stimulation of their reasoning powers and provides them with no original ideas. Continual instruction by visual means inhibits the power of thought as used in abstraction. Words have particular meanings. We must think about them, evaluate them, and that causes mental stimulation. Conversely, pictures have any meaning we may wish to fit to them. The meanings we arbitrarily provide may satisfy us, but are they the proper ones? Do they constitute an enlightened understanding?

Let us use an analogy. If aborigine were shown a picture of the moon in the heavens, he would immediately derive some ideation from what he saw. To him it might mean, with his primitive understanding, a silver disk suspended by an invisible cord in the night sky. On the other hand, if he would have described to him in simple, comprehensive words the astronomical facts regarding the moon, he would be gaining advanced ideas constituting a new knowledge which he could never obtain from the photograph.

Today we are constantly being told by some groups of educators that *visual education is most important*. It has been advocated, in some circles, that texts should be reduced to a minimum and more and more photographs added. "Tell it with pictures" is the slogan. If this is carried to the extreme, which there is every indication it may be, there is a probability that it will create a generation of extroverts, unable to image adequately, unable to resort to abstraction, to formulate ideas which are not first objectified in some form as a picture. We must not forget that philosophic thought, deductive reasoning, starts with a general idea from within the mind. The greatest contributors to our cultural advancement, those who eventually created or invented something which had not existed before, began with speculation and finally converted the general idea into a particular thing. If the reality must first exist as a *picture* or a photograph to be seen before one can give it any thought, great new contributions to the advancement of knowledge will be considerably less.

Manufacturers of motion picture equipment and producers of films are placing great emphasis on visual education. They particularly stress the point that classes are "more attentive" than when instructed from textbooks or orally. Some of this attentiveness may be due to the entertainment value of motion pictures and the psychological factor that something is moving, and our attention is always arrested more easily by motion. Again, by highly dramatizing certain historical events which move the student emotionally, those aspects will be well remembered. However, the student's mind still remains *passive*. It is being played upon, but it is not exerting its power of rationalization and imagination. Any kind of instruction which requires a minimum of mental exer-

tion will be more acceptable to the majority, but has it value to them?

In my opinion visual education must be kept merely as an adjunct to oral textbook instruction. It should never attempt to supplant abstraction or the original thought of the student. Pictures should be used for instruction only where simple ideas are to be presented. By simple ideas I mean where the complete meaning exists entirely in what is seen and mirrors an actual object. If the picture is complex and requires the individual unguidedly to form conclusions, as to its meaning, confusion is apt to result. The student then has no criterion to determine whether or not his conception of what he sees is right. He is left to be his own instructor as well as being a student.

Publishers are deluging the market with *pictorial periodicals*. They try to explain by their photographs all world events, politics, philosophy, religious ideas and social trends. The text is reduced to such a minimum that the reader must draw an opinion merely from what he *sees*, and as stated, no two people see a *picture* alike. These publications are becoming increasingly popular because no concentration and a modicum of thought is required. Remember, man evolved from his early picture-writing simple symbols which became letters of the alphabet so as to transmit specific ideas to the minds of his fellows. To use complex pictures now, from which one must assume the ideas intended, is a retrogression in the process of learning.

Faternally,

RALPH M. LEWIS,
Imperator.

The One and the Many

This subject is in answer to a question which reflects a misunderstanding of the reference in our lectures to the meaning of duality and its connection with our teachings. Our lessons state that man is dual. He is dual in what we call *body* and *soul*. In other words, in these two phases of man's existence there is evidenced the spirit and vital life force, to apply our exact terminology.

Misinterpretation of the full meaning of this form of a dualistic concept is gained by members when they carry this interpreta-

tion beyond the manifestation of life as we know it. For centuries philosophers, mystics, and theologians in writing their concepts of the world and the universe, as well as their interpretation of God and his relationship to this universe, have been advancing various theories, which, in metaphysics, are known in the attempt to find them, as "fundamental realities."

The question has been raised concerning what kind of a fundamental basis lies underneath all manifestation; or, to put the statement in another form, can all the manifestation evidenced in the world be reduced to an underlying force or thing? This means that there has always been a conception upon the part of thinkers that there are ultimate forms of reality. Whether or not there is one thing to which all others can be reduced—that is, one thing which all other things have in common—or whether there are many things, depends upon the viewpoint of the particular philosopher.

There have been those who accept a theory known as "monism" as an interpretation for the formation of the universe. In brief, this theory or concept states that when we look around us in our environment we seem to find evidence for our senses that there are many things in existence. In other words, while the phenomenal world seems to be evidence of a multiplicity of things, nevertheless, the monist claims that unity exists beneath all these expressions. The monist therefore explains the world or universe in a manner which provides that the world's existence, its nature, its meaning, its significance or reason for being is found in one principle, power, agency, or substance that underlies all things, and that all changes of things and manifestations which we perceive are merely forms of the one underlying quality or principle.

The next interpretation is that of dualism. The dualist in theory claims that there are two ultimate forms of reality. These are usually classified as *mind* and *matter*. He further maintains that the natures of mind and matter are so different that no one common character or principle underneath the surface can possibly relate them, nor that any single principle or explanation is possible or consistent with the world of manifestation which we behold.

The dualist goes on to emphasize that mental things are of one kind and physical things are of another—that these two manifestations are, in fact, so different that they cannot even be compared with each other. For example, the dualist says that images, thoughts, and feelings are one thing, while glass, iron, or water belong to an entirely different classification. Therefore, in a search to arrive at a fundamental principle of the universe man must accept the idea that all things can eventually be reduced to one of two things.

There is still a third school of thought. This school advances the theory of pluralism, in which the concept is advanced that contradicts both theories of monism and dualism, and even goes so far as to state that the underlying principle or principles of the universe cannot be divided into any specified number of forms. In brief, the pluralist states that there are many kinds of entities that are irreducibly different. These have nothing in common, and therefore, there exists an irreducible plurality of things, just as to the perception of our physical senses there are many things in the universe which make up our environment.

The above statements of these three concepts all have logical foundation, and each seems to carry a reasonably convincing argument, depending, of course, primarily upon our own understanding of these principles. Now if we analyze these three theories from the standpoint of Rosicrucianism, which of the three is in compliance with the Rosicrucian concept? We would first eliminate pluralism, because fundamentally in the Rosicrucian teachings, while we acknowledge that the physical senses are capable of perceiving many things, we further realize that our senses are not always reliable. Furthermore, the ancient alchemists, and even modern chemists have proven that the individual manifestations which we find apparently existing in the universe are no more or less than combinations of other things. Even such an everyday thing as water is composed of two different elements, and it is therefore in itself reducible to another form. Modern science would claim to have very much to do with the unpopularity of the pluralistic theory, but the ancient alchemist also knew that the premise of this theory was false.

The second theory, dualism, upon first examination, seems to quite fit our thinking. It seems to indicate that there are two factors in the world which are classified as *material* and *immaterial*. From the Rosicrucian standpoint, however, we do not accept dualism as the explanation of the fundamental principles of the universe, because at the same time we acknowledge the existence in the physical world of two factors—mind and body, for example—we also acknowledge that the body or the physical is subordinate to the soul. A theory of dualism could not stand unless the two fundamental things were absolutely equal in respect to their durability and stability. If we acknowledge the pre-eminence of the soul or vital life force factor in us, we immediately relegate the body or the physical world to a secondary position, and a theory of finality that would reduce everything to two different unequal things is not acceptable. Therefore, all that is left is the theory advanced by the monist—that is, that in the end there is one fundamental principle, or, as it is called in formal metaphysics, one fundamental reality underlying all other things.

This is in accordance with Rosicrucian philosophy. Nous, the very emanation of the power of God Himself is subdivided into spirit and vital life force. In other words, Nous manifests on this world or in the physical universe in two forms, but it is a single underlying quality or principle emanating from the Creator. Monism is therefore the fundamental theory of expressing the ultimate principle underlying all the universe. The monotheistic religions, which are the greatest religions, have all subscribed to this principle to a certain extent. An ancient Indian philosopher, from whom much of the theology of both Buddhism and Mohammedanism is drawn, both of these, incidentally, being monotheistic, especially the latter, made a statement something to the effect that we will gain by consideration of the one, and that problems and difficulties will arise by consideration of the many.

According to this philosophy, the dualistic or pluralistic concepts of the universe or man's acceptance of them is what leads to much of the trouble in the world, and as long as our consideration, meditation, and philosophy are directed toward the one—a concept of one God, one force, of one true

reality in the universe—we are able to shut ourselves off from much conflicting material. There can be no good and evil in a world in which we are convinced of a form of oneness. There can be no contrast of any kind, and the negative influences that seem to interfere with our lives are due merely to our temporary physical residence on this earth plane and our misinterpretation of the true values of the relationship between the soul and the material, and the mind and the body.—A

Whence Came the Dark Forces?

A soror of the New York Lodge of AMORC asked a question at one of their recent Forum sessions that is well worthy of our consideration. The question was: "From whence came the dark forces and what is their origin?"

Malevolent powers and beings have long been associated with darkness and night. To many persons, darkness is a veil which conceals thaumaturgical, or miraculous powers and evil entities. This conception is primitive and its origin is rooted in the earliest religions. It accounts for the fact that today we symbolize goodness by *light* and evil by *darkness*. Man is far more a creature of suggestion than of reason. What suggests itself as a plausible explanation of a phenomenon or a happening is accepted. What *seems* to be, we rarely doubt.

Light comes out of the darkness of night. Primitive men who huddled in caves, or lived an arboreal existence in trees, must have been deeply impressed by the coming of dawn. During the long hours of the night they were without any light. Even if they possessed a fire, beyond its limited circle were the inky shadows; nothing was visible within them. Yet, from this blackness came strange sounds, cries, shrieks, and roars. Some of the sounds were identified as that of known wild animals; others were cries of beasts who either were only nocturnal, or who emitted no sounds during the day—consequently, primitive man could only imagine what they were like. It is not too presumptuous to assume that man was often attacked by beasts in the darkness which would hesitate to stalk him in daylight. Such creatures were like things from another world. The actual graying of the skies at

dawn dispelled the deep shadows of the night; the strange noises grew less. The world seemed to assume definite reality. The terror-stricken troglodyte could once again identify familiar objects and landmarks. It was as though the world has returned to him. With growing light, his self-confidence also returned, and with the warmth of the sun, there came his accustomed bodily comfort. The day was inviting, warm, less terrible than the invisible realities of night.

Darkness falls over the light of day and extinguishes it. It is like a cloak that masks man's world, isolating him from all that which is necessary to his existence. It is also like a thief who steals the realities of the world, leaving man destitute, helpless, and at the mercy of unseen terrors.

In most mythologies, the abode of unhappy spirits was dark and gloomy. The Greek *Hades* was just such a place, peopled with monsters and strange beings. The Polynesians considered darkness as a kind of subterranean cavern into which the world slips at night. The early Egyptians thought the sun died each evening and was resurrected every morning. In the interval, the sun was said to move with extreme difficulty through the realm of darkness. The stars and moon were "lesser lights," partially guiding the sun through the canopy of night. Among the ancients it was assumed that there was a continual *strife* between light and darkness. Each had its characteristics and strove for supremacy, which was the domination of man. The two causes, light and darkness, were apotheosized—each had its god. The various gods of light and darkness were too numerous to mention here. Perhaps the best known are those of Zoroastrianism. Ahura-Mazda depicted light, learning and the spiritual qualities; Ahriman was the god of darkness, ignorance and despair. These two deities were continually in conflict; mankind was their hapless victim.

Evil gods—gods of death, disease and calamity, have long been associated with darkness, or with night and the moon. In Polynesia, Congo is the god of darkness, of night, and of the instigation of nefarious acts. More generally, all demons, evil spirits, and ghosts have been associated with darkness. This is not alone due to man's primordial fear of darkness and the unknown. It is caused also by still another psychological factor. Men

are wont to conceal activities of which they are ashamed, or which may bring them the rebuke of their fellows. When men intend to commit a crime, or an evil deed, the darkness of night is favored, for it obscures their identity. Thieves, murderers, and rapists have always applied their evil arts more freely under the protecting cover of the shadows of night. If, then, it be presumed or *imagined* that this world is peopled with malevolent supernatural beings—demons and evil spirits—the darkness of night would be their preferred abode. The two conditions seem to suggest to the primitive mind a relationship. Since the primitive mind is not given to analysis, there is little or no question of such a presumed relationship between evil and darkness.

Many heinous crimes committed by human agencies in the past were never solved due to the lack of methods of criminal detection. Since superficial examination would divulge no connection with a mortal or *natural* cause, the usual assumption was that the crimes were committed by supernatural beings. Since, as well, such crimes were frequently committed at night, it took only a very little stretch of the imagination to credit them to malevolent forces or entities who "dwell in the darkness of night." Since darkness, both of earth and the underground, was the milieu or center of demons and spirits of the deceased, they could not have their dwelling in light. In other words, evil beings of supernatural origin—demons, devils, and the like—were conceived not to have merely chosen darkness as their habitat, but it was thought in some way to contribute to their existence. Darkness was thought to have a destructive, malefic quality of which the demons, and their kind, had to partake. Thus, they were continually confined to such a realm, and could not subsist in light. It is for this reason that many superstitions and mythologies go at length into an explanation of how *light* in any form—the rising sun, or a lamp—will dispel nefarious influences. The spirits of the deceased are made to flee in abject terror, back to their graves when the veil of darkness is torn asunder by the first rays of light in the eastern heavens. Conversely, the gods of virtue and goodness cannot exist but in light, for light is part of their substance, together with morality and benevolence. We can see that light and dark-

ness have been made to have certain moral properties in themselves—a kind of substance upon which their respective gods or forces depend. The Babylonians held that in the day there existed safety and happiness and that in the night there *must* lurk danger and woe.

The peoples of antiquity having this terror for darkness, possessed an exceptional number of lamps as archaeological excavations have disclosed. Notably in Palestine “and belonging to the Semitic period” light became the weapon by which darkness could be combatted. If man was to become the victim of a conflict between light and darkness, and if he desired victory for light, he must give his support to it. Lamps, or light in any form, invoke the beneficent powers of light, it was conceived. Thus, lamps became a fetish and eventually a symbol of the light of vision and understanding and also of the irradiance of the spiritual self. One of the duties of the priests in the temples of ancient Egypt was to attend the numerous lamps and torches. The torches were not tended solely for physical illumination, but also for the symbolism attributed to light.

So impressed were the ancients with the importance of light and darkness that they assigned to days, months, and even to directions, terms which related to them. The Hebrews called the north *safron*, meaning “obscure or dark place.” South was named *darom*, “bright, or illuminated place.” The east was known among the Egyptians, Hebrews, and other ancients, as the place of “the rising splendor,” or by a phrase of equivalent meaning.

This symbolism of light and darkness has descended to us. In the higher religions even those extant in our times, the beneficent or lofty gods are connected with light and dwell in the sky. They dwell in “eternal brightness.” Satanic and malevolent forces dwell in the darkness of the under-regions.

Are there actually so-called dark, or evil forces? In other words, are there destructive forces which are indigenous to darkness? Most assuredly *not*! Such beliefs are the grossest kind of superstition. They are an atavistic return to the primitive reasoning which we have been considering. In the first place, there are no natural forces which are imbued with an intentional purpose to destroy. All forces and powers are of the same Cosmic order. The manner in which

they function and the results may be at times contrary to what man has established as his own ends or necessity. An earthquake, or seismographic disturbance, is quite a natural phenomenon. It is not a *teleological* cause, that is, a conscious or purposeful cause. It does not willfully seek to destroy, nor is it a manifestation by any *mind* with such a purpose. Since its function may often destroy life and counteract man’s conception of what is *good*, man is inclined to think of an earthquake as being evil; those who are superstitious would interpret it as being directed by evil forces.

Man, alone, can be an evil force. Man has set up certain values, and when he intentionally acts, or seeks ways which oppose conscience, such deeds constitute “evil.” The forces he employs are not evil in themselves. The hammer which is used to slay a man is not intrinsically evil, but the intent behind its use is evil. Obviously, there are many physical laws which man exerts for evil purposes. Such men are evil, but they have no special malevolent dark forces at their command. When we refer to the opposition of the dark forces, we are merely borrowing an archaic term and applying it to mean the *misuse* of natural forces and powers by some one person, or group of persons. The force which some men use for dark purposes can be used equally as well for light, for constructive and benevolent ends. There is no greater example of this than the application of the atomic forces, which are so much talked of today. The nuclear energy of the atom is not a dark or a light force in the moral sense. It is a natural energy of the Cosmic. Man may use it for whatever *light* or *darkness* has come to symbolize to him.—X

AMORC Activities

What occurs at Rosicrucian Park! You have seen, in the *Rosicrucian Digest*, pictures of the Order’s attractive buildings of Egyptian design in settings of spacious lawns, handsomely landscaped with flowers and shrubs. If you have never visited Rosicrucian Park during a convention, or as a student of the Rose-Croix University, or otherwise, there may seem to you to be something mysterious about these stately edifices and what occurs in them. However, this mystery should most certainly not apply to the Rose-

Croix Science Building for it houses understandable accessories and functions. It is the principal building in which are held the classes of the Rose-Croix University each summer. It includes modern classrooms, with blackboards, lecture platforms and all the other appurtenances of instruction. It also contains laboratories for the study of biology, physics, chemistry, and light and color, a photographic darkroom and a camera-sound studio. On the lower floor, as well, are the offices of the Technical Department and the film library and laboratory of AMORC.

During the rest of the year, when the Rose-Croix University is not in session, this Science Building is certainly not devoid of activity. Research is done in various physical and *mystical* principles. The object is to develop apparatus and exercises to demonstrate the teachings of the Rosicrucian Order. Intensive experimentation has been done in the field of *light* and *color*, combined with music, so as to demonstrate the effects of their stimuli upon the emotional, psychic, and intellectual aspects of man's nature. Devices have been made, first, to demonstrate the physical laws of light in accordance with the principles of optics; then, these principles have been employed for their effects upon the *inner consciousness*. The experiments and demonstrations have been tried for results upon the students of the evening classes during the winter months. Reactions and comments have been noted and studied. Kits of equipment have been developed, with lectures to accompany them, and are being sent to AMORC lodges and chapters on a regular schedule. Lodge masters are instructed how to use the equipment so that the members may enjoy the fruits of such research. This fall, Frater Erwin Watermeyer, Director of the Technical Department of AMORC, will travel to various of the big cities in the United States, with some of this special equipment, to demonstrate these physical and mystical principles to large assemblies of the AMORC members. The results of much of such experimentation eventually find their way into the monographs which each of the home *sanctum* members may use and enjoy.

Also, the Technical Department, with the approval of the Emperor, edits and produces special educational motion pictures to supplement the private sanctum study of the

members. These films treat of such subjects as astronomy, magnetism, theory of light, digestive functions, and so on. The explanations are all in accordance with the Rosicrucian teachings. The captions or oral description are written by the AMORC staff. These films circulate on a regular schedule from city to city wherever there are AMORC lodges and chapters. When the films are returned, they are inspected, cleaned and repaired, if necessary, by the technical staff. Reports made on these films by the lodge officers are analyzed as to what the members want and enjoy in connection with them. New films are thus prepared with these desires in mind.

Recently AMORC produced a new *color-and-sound* film entitled *The Domain of Destiny*. This film, with professional presentation, constitutes a tour through Rosicrucian Park and its buildings, showing the departments within. The sound includes music and the narrator's voice. It mentally transports the spectator to Rosicrucian Park. It has already been exhibited publicly in several of the large cities of the United States, such as Los Angeles, Dallas, Oklahoma City, and St. Louis. Eventually it will be shown in every principal city in the United States and Canada, and in several foreign lands. It is shown freely to public audiences following lectures given by a member of the National Lecture Board of AMORC. If it comes to your city, *you will be notified*. The film was photographed by the AMORC technical staff. The narration and continuity were prepared by the Emperor. Frater Watermeyer, with his assistants, supervised the film, the editing of the picture, the sound effects, and all technical matters relative to the production of a motion picture of professional quality. Not the least of the work was the organization of the musical score which is recorded on the film. Remember that all such features are provided *free* to members. There are no assessments added to your regular monthly dues, which have remained unchanged for the past *twenty* years!

Another experimental function of AMORC is known as the *Children's Hour*. This consists of a group of children of *preschool* age, namely, between two and a half and five years, under the guidance of four Rosicrucian members, two of whom are staff members. The children are taught to express them-

selves, their latent abilities and talents. They are instructed in grace of movement and poise; they are given simple exercises to perform, accompanied by music, so that the supervisors may note their emotional responses thereto. Such psychological experiments have revealed the *true* personalities of the children. It affords an opportunity to discover inhibitions which might later develop into complexes and phobias, if not corrected. Other exercises are designed to stimulate the imagination and awaken latent talents which are then further developed. The results are noted and conclusions will be formed from the experiments. The whole proceeding is still in an experimental stage and is being done in accordance with the Rosicrucian teachings. To the children it means one hour weekly of special fun and unusual games; to the AMORC staff it is a clinical procedure. It will provide information to be included eventually in the teachings of the Child Culture Institute and the Junior Order of Torchbearers. No charge is made for the instruction given the children. The parents of the children, many of whom are not members, are elated at the cultivation of the child's talent and the beneficial changes in his personality. The exact methods used must as yet be kept *secret* until we have analyzed and substantiated the conclusions that have been reached.

Now, a word about the Administration Building, out of which are seen to pour each evening *scores* of girls, young women and men. These are the AMORC workers. They are typists, stenographers, foreign language translators, editors, artists, bookkeepers, clerks, telephone operators, and operators of mimeograph and addressograph machines. There are also correspondence dictators, secretaries, the museum curator and hostesses, readers, filing clerks, janitors, gardeners, technicians, purchasing clerks, advertising statisticians, store-room help, and still other assistants. These are the many people *behind the scenes* that make your membership possible. Every time you receive a monograph or a chart, a reply to a question, an examination form, a package of literature, a new book, the *Rosicrucian Digest*, this *Forum*, they are responsible for sending it. They make these things possible.

Do you know that AMORC mails nearly six million pieces of mail annually? Can

you imagine the yearly postage bill for such a volume of mail? Have you ever estimated that the postage on your monographs alone averages about twenty cents a month? Do you realize that each letter answered is estimated to cost a minimum of *fifteen cents* in time, in stationery, and postage? The member who writes four letters a month—and many feel the need to do so—which require answers, is costing over a fourth of his dues. Truck load after truck load of mail leaves our Shipping Department each day to every part of the world. Our Mailing Department is the equivalent, in its activities, of your local postoffice; that is, in the things it does, the routine it follows. The mail is sealed, then a machine prints on the letter the postage, the date, the time, the city and the state of origin. Before this, each piece of mail has been carefully weighed. The mail is sorted into groups by cities, states and countries; it is then tied up in bundles and put into mailsacks marked for particular destinations.

The member who is unnecessarily lax in the payment of his dues causes extra work on the part of the staff in sending reminders. We cannot omit such reminders, even though they are costly, for, as you can see, the nominal dues are essential to the material functioning of the Order—the scores of workers have themselves and their families to support. These employees give their *entire* time to serving you. Many of them work for considerably less remuneration than they could obtain elsewhere, but they prefer to work for AMORC.

Several persons are kept busy all day, every working day, on the single duty of *changing addresses*. Often members telegraph a change of address. As soon as the wire is sent, the member dismisses it from his mind. To him the address has been changed. It is quite possible that, for the next ten days, he will receive mail at the old address and he may become quite indignant, believing that we have disregarded his request. He doesn't realize that mail may have been sent to his old address a few hours before the wire was received. Consequently, we cannot do anything about it. Further, several envelopes must be addressed in advance. We cannot possibly do all our addressing the same day that mail is to be sent. These *pre-addressed* envelopes cannot be lo-

cated in the thousands of other pieces of mail, when the wire or change of address comes through. They must proceed on their way. We can only hope that the member has been thoughtful enough to leave a forwarding address with his postoffice and that such few pieces of mail will be forwarded to him. Later mail is, of course, correctly addressed to the member. If, after two weeks, your mail still comes wrongly addressed, then kindly advise us.

For each member of AMORC there are many card records in our files. All information cannot be placed on a single card, because different departments cannot work with the same card simultaneously. Record cards are kept for your progress in the studies, showing what Degree you are in, which monograph you received last, when and how you became a member, where you live—that is, your geographical location—whether you are one of our Forum family, and numerous other points of useful information so as to serve you better.

Members who want to “discontinue the studies for two weeks while on vacation” do not realize the expense to which they are putting the organization. All such record cards must be changed at the estimated cost to the organization of two dollars. Each card must be located and entry of the temporary discontinuance of the studies made upon it. Two weeks later the “make active” or reverse procedure must be done. All the cards must again be located and changes made to resume the studies. This is why we encourage members to let us continue to send monographs to them while on vacation for a period of two weeks, or even three. The two or three monographs can be easily studied later. In this way you are saving the organization expense for which your dues in no way compensate.

Our work is interesting—in fact, it is fascinating—but we want you to understand something of it; that is why we have been telling you these things. We want you to realize that each material thing you receive from AMORC is not only a vehicle for the dissemination of the Order’s teachings, but that it also represents a tremendous amount of *behind-the-scene* activities. Let us hope that next summer—the year 1947—you can attend our convention and that, at that time, you can be one of several hundreds who

are taken on an escorted tour from department to department to see the activities of the organization and how it tries to serve you.

Aside from attending a convention or the Rose-Croix University, you are always welcome to visit Rosicrucian Park any time of the year and, as an active member, to take part in any current activities. If you bring any nonmember friends or relatives, there is much for them to see as well. The Rosicrucian Egyptian Museum contains the largest collection of Egyptian and Babylonian antiquities on the Pacific Coast and is a member of the noted American Association of Museums. Our planetarium, “the theatre of the sky,” is one of two such institutions on the Pacific Coast. There you will see revealed, in a dramatic way, the mysteries of the heavens and astronomical facts. The shady nooks and benches in the park invite you to relax and enjoy a pleasant hour in communion with nature.—X

Effectiveness of Absent Treatments

This discussion of absent treatments is not the result of a question from one member, but rather of comments upon the particular subject resulting from the correspondence of many members.

Absent treatments consist of a method of giving help from a distance. The metaphysical principles, which underlie the effectiveness and means by which such treatments work, are given in the monographs of the higher Degrees of the Order’s teachings. The elementary principles behind the use and purpose of absent treatments, as well as the method by which they are given, are clearly outlined in the small booklet, available only to members, titled *The Art of Absent Healing*. It is suggested that members who are particularly interested in this subject matter obtain a copy. This is particularly true of members in the lower Degrees since through the help of the instructions in this booklet, they will be able to use these principles systematically and effectively while waiting for the fuller explanation, which, as already stated, will come in the higher Degrees.

Many members report, from time to time, the results of their attempts to use the principles, as outlined for giving absent treat-

ments, but probably these principles are used the most in connection with the work of our Council of Solace. With the cooperation of the Officers and certain executives of the organization, members who request the help of the Order for problems relating to health and personal affairs, are given assistance. These absent treatments are given systematically, for the benefit of those who seek the help, direction, and guidance of the Council of Solace.

Recently I have read many letters from members who have been receiving the help of the Council of Solace. Most of these letters would appear to the individual who knows nothing about our work as being almost evidences of miracles. It, of course, gives us great satisfaction to read letters in which individuals tell of the benefits which they have received through the efforts of the Council of Solace. Many have indicated that they believe they have been freed from the problems of health or other type of problems for which they sought aid. Naturally, since the purpose of the Council of Solace is to give this help to the fullest extent of its possibilities to all who ask for it, those who constitute the Council of Solace feel that their efforts are well spent when such letters are received.

Some of the comments contained in these letters are matter-of-fact. Some of those who have benefited are enthusiastic in their thanks for the opportunity of having had this help rendered to them, but regardless of the letters, the Council of Solace continues to function for many others, realizing that time and experience have proven the effectiveness of this type of work.

It is to be understood that when numerous people are receiving help from the Council of Solace there naturally are some letters that are not so enthusiastic. In fact, occasionally we receive a letter in which the efforts of the Council of Solace are criticized in not having brought about the desired results that the individual sought. It is therefore worth while that we consider these individuals who do not seem to gain from the help of absent treatments what others have gained. It would be well for all members who give absent treatments to have in mind these points in order that they may realize the pitfalls or causes of possible failure in the process.

From an analysis of many of these letters, it seems to me that for the most part, the failure of absent treatments to help, as offered by the Council of Solace, falls into three general classifications. Let us consider these one by one.

The first classification is quite well covered in the booklet, *The Art of Absent Healing*; it concerns the knowledge that we must accept the fact that transition is inevitable. We must never forget that there is no way of forestalling actual transition when the time is ripe for it. Normally, we think that transition comes after a life spent and used. In other words, the physical body eventually wears out; like any other physical thing, it is not permanent.

This explanation does not, of course, make clear why transition must occur by way of either disease or accident in earlier life, but the fact remains that it does, and that a law is followed which is so far beyond our comprehension that we cannot arrive at an understanding of all the causes involved. Therefore, we must accept as a premise in our attempts to give help, in matters of health, that there is a time when all of us must pass through transition. Whether we wish to think of this or not, it is a fundamental fact in accordance with the purposes of the universe and the will of the Creator. Since this must be, we should so live to prepare ourselves for it, and if any kind of therapeutic measure fails to restore health, and transition occurs, we will know that such transition was not due to our inadequacy, but to laws over which we had incomplete knowledge and control. I suggest that all who give absent treatments give careful attention to that part of the booklet already referred to on this subject.

The second reason for failure to gain help from absent treatments or from the work of the Council of Solace is based upon that which we might generally classify as "wrong living." Under this classification come all those things which we voluntarily do which contribute to the very condition which we are trying to overcome. For example, if a person is ill and finds that a certain type of food aggravates that illness and yet he refuses to stop taking that food, who else but himself has he to blame for his continued illness? If one has a small cut on any part of his body, and instead of properly bandaging

it after it is disinfected, he merely exposes it and even irritates it by constantly rubbing or scratching the surface of the broken skin, one cannot expect healing to take place. In other words, we should learn from these two illustrations that if we are conscious of anything that brings about physical ill-health or problems which we are trying to overcome, our first step must be to eliminate from our lives these causes that are producing unwanted effects.

Proper living means proper thinking, proper attitude, and the effort to abide by those laws of nature with which we are familiar, so do not expect the Council of Solace or anyone giving absent treatments to overcome that which you are voluntarily bringing about. If you refuse to give up anything that is causing your ill-health or refuse to think constructively, then you can expect nothing to change the condition which you yourself are constantly aggravating.

The third reason for failure is closer related to the second; it is the failure, of the one who wishes help, to cooperate. It is true that absent treatments will be effective to a certain degree whether or not the individual knows they are being given, but to be effective permanently, the individual should know the general basic principles; and he should know that, in addition, other therapeutic steps are being taken. The very fact of *desiring* this type of treatment is a contributory factor to the success of the treatment itself.

The Council of Solace, or anyone giving absent treatments, does not perform miracles. The proper use of absent treatments is merely the utilization of certain forces and principles with which we have learned to deal, and in order to place the individuals who wish to receive the benefit of these treatments in a proper state of mind to be receptive, carefully worded instructions have been prepared by the Council of Solace which must be conscientiously studied and followed. The Council of Solace is not sending out reading matter merely for the sake of sending it to someone. The instructions are brief, to the point, and are to be followed literally and exactly. It is through these instructions that the individual seeking help attunes himself to the work of the Council of Solace, just as when you turn on your radio you attune it to the station which is broadcasting

the program you want to hear. You well know that it would be ridiculous to blame the station sending the program if you refused to turn on your radio in order to hear it, and so it is necessary for you to cooperate with the Council of Solace if you are going to receive the help they are sending. In a sense, you have to turn on your own receiving apparatus in accordance with the instructions provided in order that the help received may be effective in your own life and applicable to your own problems.

It may be that some have unconsciously fallen into one of these three errors. Therefore, if you are seeking help, let these three illustrations be a means of avoiding pitfalls so that through any misunderstanding or failure to cooperate upon your own part, you will not be depriving yourself of the help that is available.—A

India and Enlightenment (?)

One of our good fratres of Canada, addressing our Forum again, states: "My remarks are about India. From those ancient times when great teachers, including the Naacals, came to India from their motherland, India has more or less been a center of higher learning. Then why should India also show so much ignorance, poverty, and degradation? Many persons wonder why the common people of India seem to have received so little encouragement toward a better life. And isn't it astonishing that so few inventions have come from India, while Europe, and particularly North America, have produced thousands!"

One of the essential things toward an understanding of India's almost continual unfortunate plight is her *disunity*. The population of India is tremendous. It consists of over 388 millions, according to the last roughly estimated census. This mass of humanity is within a territory smaller than the United States; in fact, the area of India is equal to that portion of the United States which lies East of the Rocky Mountains. Contrary to popular opinion, these people are not unified by any nationalistic ideals. Their religious convictions and commitments come first. To the Oriental, religion is a far more important factor in his daily life than it is to the citizen of the Western world.

It may be claimed that a national government in India would establish democratic principles and permit religious freedom for all of the sects. Would such a democracy actually allow equal recognition for the various diametrically opposed religious sects which reside in India? Is it not possible that the religion having the greatest number of adherents in such a democracy might gain control of the national government? Thus the other sects would in effect be governed by religious rivals. This sense of religious pride has kept the majority from furthering India's independence. It has also helped Britain to retain her political supremacy and control of India heretofore. Numerically, the strongest sect in India are the Hindus with their variations. They number some 255 millions. The Moslems, their bitter rivals, are 93 millions strong. The Christians are relatively a paltry few—a total of slightly over 6 millions. The other sects, such as the Sikhs, Jains, Parsees, Buddhists, Jews, and various tribes, number in excess of 33 millions. A policy promoted or sanctioned by any one of the sects, even though it might further the nation economically and politically, is looked upon with suspicion by members of rival sects.

Another factor that the Western mind fails to take into consideration is the attitude of some of these religionists toward what our frater refers to as "the better life." We are accustomed to accept higher standards of material or physical living as the acme of attainment. We think of the blessings of life in terms of sanitation, freedom from pain and discomfort, sufficient food and drink, and a plenitude of normal bodily pleasures. To many of the millions in India, this life is only an aggravating interim before the *desired* next one. A show of love for physical living and abundant health is taken as an indication that one has become a *sensualist*. To many of the Brahmans the only life is the life of the soul; the Brahmans strive that the soul shall soon return to Atman (the universal soul) from which it departed. Only in the spiritual realm, they declare, is ecstasy to be found. All else is imprisonment.

Extremists, of which there are millions, practice gradations of asceticism. They may be anchorites, separating themselves from society, refusing to recognize or participate

in its responsibilities. Others do all they can to negate natural desires and appetites through fasting and deliberate maltreatment of their bodies. Even enlightened Buddhists, although they do not advocate asceticism because Gautama himself renounced it as a way to illumination, do adopt a rigid discipline of the desires. In his famed Four Noble Truths, Buddha inveighs against desire as the cause of all human suffering. These truths have been summed up as: (1) All living is painful; (2) Suffering is due to craving and desire; (3) Release from suffering comes when desire ceases; (4) The way to cessation of suffering is by the eight-fold path of "right vision, right intention, right speech, right action, right livelihood, right effort, right mindfulness, and right concentration." As one author has said, "For twenty-four centuries millions have found this an acceptable path."

Such attitudes of passivity toward the temporal world have a nugatory effect upon what the Western mind considers essential to civilization. There are great pundits, or wise men, in India. They do not advocate a disregard of the requirements of health or failure to develop an economic system which will maintain society and provide self-sufficiency. These pundits, masters or avatars, however, are *few*. Furthermore, the reason they have not been so effectual in their own country is that they are classified either as Brahmans, Parsees, Buddhists, or perhaps Sufi mystics. Consequently, the millions of the other sects will not recognize them or follow their advice and admonishments. Here we see the old adage in effect, namely, that a man may be a prophet throughout the whole world except in his own community.

There are frequent exhortations from Western world sources that the millions of India need the impetus of modern education. Once educated, it is said, they would rise to the problems of their nation and develop a great civilization. Again this shows the misunderstanding of the Western mind with reference to Eastern concepts and ideals. Millions in India *are* educated in what they hold to be the real and the necessary knowledge. They are not concerned with the physical sciences which give a quantitative and qualitative explanation of the physical universe. In other words, they are not con-

cerned with what matter may consist of, what its chemical properties are, or what its atomic constituency may be. They are not interested in speculating on how many stars are visible, having a certain magnitude in a particular region of the heavens, or how large those Cosmic bodies may be. All this is of man's mortal existence; consequently to them it is but a *transitory* knowledge. What is real is *self*. Knowledge of self alone is what is important. If one may be led through self into the Absolute, he will be conscious of all things at one time. The finite parts of things, their determinate qualities, how they are made and how many of them there might be, and how man might employ them, are considered trivial matters and inconsequential.

The Easterner may reply to the persistence of the Westerner: Can you be certain that the revelations of your senses are accurate? Does your eye form an actual image, or are you merely interpreting some intermediary agent of the world? If the latter is true, and science admits it is, then the Easterner will say, "Why trouble yourself with illusions? Find peace within the inner sanctuary, provided by meditation, where the only real exists." If the Westerner questions these Easterners, as to whether they want happiness, the latter will retort with, "What do you mean by happiness?" If the Westerner tries to explain in terms of somatic pleasures, he will soon be made to realize how futile his arguments have been. The Easterner will tell him that there is no permanence of happiness, no stability of pleasure on earth in mortal existence. All life must include disease, pain and suffering in some form, because the human form is fallible. No man has ever enjoyed every moment of mortal existence, notwithstanding the empirical knowledge the Western world and its institutions of learning have provided. The only ecstasy that endures is the afflatus of the soul. There are stages of attunement, stages of Nirvana, as the Buddhists call it, which may be realized on this earth, but only when the mind has been *withdrawn* from the world.

This attitude patently destroys initiative. The masses will till their fields (for 70 per cent of the population depend upon agriculture). They will eat and try to ward off famine. If famine befalls them, the majority

are resigned to their fate—after all, we may assume their philosophical attitude as being that since life is not a continual blissful state, one must expect adversities. The Moslems, or Mohammedans, are not so inclined and perhaps would be more apt to build up a greater civilization in India if given the opportunity. But they are in the minority. After all, the Islamic people in North Africa, in ancient times, were once perpetuators of the culture of the Greeks. They introduced civilization into Europe by way of Spain. To them we owe our first knowledge of arithmetic and algebra; and through their alchemy, we received the knowledge of chemistry and other basic arts.

The climate in India ranges from extreme heat in the southeast to cooler elevations in the northwest in the vicinity of the Himalaya Mountains. On the whole, the country is tropical in character, and the *excessive* heat in the southeast discourages individual effort and initiative. Unified legal codes by a central government, which would progress India, are bound to offend the religious consciousness of some of the sects. If such codes are enforced, it would mean a religious war. To the Easterner, religion is life, the greater life. Physical existence—well, that is something one shrugs his shoulders about and endures.

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Suggestion and Autosuggestion

A frater of New York State requests of our Forum, "Will the Forum please discuss the difference between suggestion and autosuggestion? Some persons use them interchangeably, but can we definitely distinguish what suggestion is?"

To reduce a psychological phenomenon to a simple and homely definition, I would say that "suggestion is a ready-made idea." I think we are all quite aware of the fact that our ideas are either directly formed from our experiences, the impressions of our senses, or they are the result of a process of reasoning. Simple ideas are of the former kind. They correspond directly to what we may see or hear, for example. The idea of *red* arises directly as a result of our eyes responding to certain wave lengths of light which cause the color sensation of red. On the other hand, the latter kind of idea is the result of a process of reasoning, of combining ideas had by the senses into more com-

plex ones. When we perceive or conceive something which gives rise to an idea other than itself, that is suggestion. For analogy, if I perceive a fiery red wallpaper and am obliged to gaze at it for sometime, I begin to feel warm and perhaps believe that the temperature of the room has risen. Under such circumstances, I am experiencing the influence of suggestion. The simple idea of red has engendered in my mind ideas of heat and temperature increase which do not exist in the wave lengths of light that reach my eyes nor in the color *red* itself.

We can also say that suggestion is the acceptance of any idea not arrived at through an intentional, cognitive process. This means that suggestions are *evolved* ideas, but we do not evolve them consciously. They bring about their own development.

Just how do certain stimuli produce ideas apart from themselves? In other words, what is the basic cause of suggestion? There are several explanations. Here we shall offer some of the better known examples. We are susceptible to conditions. We tend to adapt ourselves to physical conditions such as environment and the behavior of our fellows. This adaption is often a *mimicry*, which is the attempt to share in the behavior of others. We like to do what others do. We do not want to feel isolated or strange—we want to emulate or copy others. Words of others have a profound and genuine effect upon us. When we hear the comments made by persons, we often begin to react unconsciously to the ideas which such comments cause to be formed within our subconsciousness. A word heard may cause the association with it, in our subjective minds, of related ideas, drawn from our own personal experiences. Finally, we begin to act in response to such ideas. Printed words and designs in advertisements accomplish this effect. On a warm summer day, you may see a billboard which has an illustration of a large thermometer at one end, showing a temperature of ninety degrees. At the other end of the board is a realistic painting of a cube of ice with a bottle of a soft-drink protruding. The whole background of the board is done in a pale ice-green, with a little frosty white along the edges. Shortly thereafter you begin to feel thirsty and even more conscious of the heat of the day.

Compound ideas are composed of sensations and the lesser ideas which they form. Perceiving just one of the lesser ideas may cause us to experience all the others which have been formerly associated with it. Suppose you are so constituted that you become faint and quite nauseated when walking along a ledge at a height or when balancing on a tall ladder. Just seeing another person clinging precariously to a high telephone or telegraph pole would cause you to have a recurrence of all the emotional disturbances and physical effects of being in a high place. You would feel nauseated, your heart would palpitate, your breath would be labored, and you might even feel faint. You have begun to mimic involuntarily what you imagine is the behavior of the one on the pole and what would be your own behavior under such circumstances.

When we *imagine* a thing we often stimulate ourselves just as effectively as if we were seeing or hearing an actual event. By creating an image of some event in our minds, we suggest all the conditions related to it. The ideas of our imagery associate with themselves all experiences of memory which have a relationship. We recall sensations had under similar conditions. Just say to certain persons, "Imagine scratching your fingernails along the surface of a slate." They immediately will shudder at the thought of the sensations.

Considerable of our suggestions are entirely unconscious. The ideas formed are responded to by the individual, who is aware neither of his response to them nor of their cause. In experimental psychology a subject, while standing erect, has had a small pin hooked into the collar of his coat without his being aware of it. From it a thread was led to a recording drum. Any movement of the subject was therefore registered on the drum. At first the individual would be standing quite still. However, when he was told to stand still and avoid any swaying, the drum would indicate a perceptible swaying thereafter. The suggestion to avoid swaying produced the reaction of the behavior of actual swaying. The idea was implanted in the individual's subjective mind and the relative motion of swaying resulted.

Another example of suggestion by mimicry is to have a subject "accidentally" see the

test of another subject. The second subject, in other words, as if by accident sees the first one, who was blindfolded, being instructed to reach for some object in front of him and only succeeding after several attempts. When blindfolded, the second subject imagines that he too will be told to reach for such an object. The recording drum shows that mimicry has caused him to sway forward in the direction where the object was. A subject told to remain rigid but to imagine himself swaying backward and forward, will actually begin to do so physically even though very slightly. There is a muscular response to the thought of swaying. The suggestion, as an idea, has caused a subjective behavior.

Sounds and lights as external stimuli produce emotional accompaniment. Persons have suddenly begun whistling a tune when in the surrounding of a particular combination of colored lights. The lights as a stimulus released the memory experience of a theatrical performance when the stage was similarly lighted, and a popular tune which was sung on the occasion impressed itself upon the memory of the individual. The person was conforming to a behavior pattern of recalling the musical number when ideas associated with it were recollected. Sounds that have been identified with unpleasant experiences will cause emotional responses which accompanied the original experience. A person who has been in a severe automobile accident and who suffered shock may shriek and tremble when subsequently he hears the loud sound of crashing glass. We all develop certain behavior patterns. Anything which causes a recurrence of ideas associated with them finds us responding to the familiar pattern of conduct.

Thus we conceive that suggestion is that which gives rise to ideas other than the stimulus itself. However, the external stimulus does not create the other ideas. It merely starts a chain reaction. The mind must first have available a variety of ideas, the content of which is related to what is perceived, or there is no suggestion. If the mind reasons about what it perceives and eventually comes to a conclusion, that is, establishes complex ideas, we repeat, such is not a suggestion—the idea of a suggestion must appear “ready-made.” It must *seem* to arise out of what is perceived. The wider the

range of experience, the greater is the possible adaption of ideas to the external stimulus—to the cause of the suggestion. The person with a large and varied experience will find many of his observations suggesting former experiences which he has had. Certain sounds may suggest, for example, a steamer’s whistle in the fog. Certain scents will remind him of new-mown hay, and so forth.

There are also what are technically known as *contrary* suggestions. These consist of the arousal of ideas which *oppose* or are contrary to the content of the suggestion. This is explained by the fact that the pattern of behavior to oppose the idea, which is aroused by the suggestion, is stronger than the one to conform to it. Let us use an analogy. It is a warm spring night. The air is sweet and fragrant with the scent of flowers. The heavy air causes the sound of distant laughter and conversation to be easily heard. The suggestion is to forget one’s obligations and luxuriate in the pleasantness of the evening. However, there immediately arises a strong determination to persist in one’s scheduled study hour. This is an example of contrary suggestion. It discloses that the pattern of determination is greater than the tendency of avoidance of responsibility.

We must not fail to mention the *pregnancy* theory of suggestion. This is the tendency of the mind to complete an idea or a symbol of an idea which in itself suggests completion. If we look at a circle that is three-fourths complete, the mind will fill in the gap; it will think of it as a complete circle rather than as anything else. By pregnancy is meant that the thing which we perceive is pregnant with the possibility of an idea and that we cannot escape that idea even though the thing itself doesn’t conform directly to it. Thus, the three-quarter circle isn’t complete, but it suggests completeness.

What of autosuggestion? Autosuggestion is ideational, that is, strictly a mental process; it does not arise from anything experienced outside ourselves. We fix certain ideas in our minds by autosuggestion. We *will*, then, give them emphasis, cause them to draw to themselves all related ideas and behavior. For example, repeating of affirmations is a form of autosuggestion. If I continually repeat that I hate John Jones, who is known to me, and do so with sincere con-

viction, I associate with the affirmation all the emotional responses and behavior of hate. I come to sneer at his name and feel contempt for his presence. I act belligerent when he approaches me. Finally, when I merely repeat the affirmation, I am aroused to anger and the behavior of hatred.

Autosuggestion is a continual application of certain ideas to ourselves. It behooves us, therefore, to have no *prepossessed* ideas. Ideas to which we give credence should first be weighed to find whether or not they are false. These fixed or persistent ideas which we have may become autosuggestions. They may establish behavior within us which might be quite detrimental to our whole lives. The person who says, "I cannot do this," even before he has actually tried or fully reasoned about it, is giving himself an autosuggestion. By saying he cannot do something, he is inhibiting and dispersing all the powers and faculties which are necessary for its accomplishment. The boy who says that he cannot jump the hurdle before he has actually tried to do so is *suppressing* all the will necessary to command the strength and tension of his muscles so he may clear the hurdle. Consequently, by such autosuggestion he would fail if he tried. Autosuggestion is the function whereby you create the suggestion or the idea by your own arbitrary decision instead of ideas being aroused within you by an external factor.

Temporary physical distractions may often cause autosuggestion. Common colds often affect the hearing temporarily. Inattention results during the affliction. Even when one has recovered from the affliction, one ceases to pay attention to *sound* stimuli for some time. One thinks one cannot hear. This suggestion causes us not to pay attention and consequently we do not hear.

Coué, the French psychologist, a few years ago advocated a system of autosuggestion in connection with what is known as *psychotherapy*. He suggested to certain patients that they suggest to themselves their improvement by repeating the affirmation, "Day by day in every way I am getting better and better." Psychologically, this method has been questioned as to its practicability. The suggestion would be effective if it could engender any supporting ideas in the mind, which would give it conviction. If the patient

can associate with the idea of his improvement any slight actual changes in his condition, then the suggestion has tremendous impetus in the encouraging state of mind which it produces. On the other hand, if the affirmation only causes the patient to become more conscious of his disability, the affirmation becomes ineffectual by its obvious falsity. An autosuggestion must have *realism* or it becomes nothing but an empty affirmation.

We must not overlook the fact that our own *Rosicrucian* monographs treat quite thoroughly the nature of suggestion in connection with habit and the processes of our objective and subjective minds. One of our monographs, which treats of these subjects, defines suggestion as ". . . a request, a wish, an order or law of one's objective mind to the subjective mind." This we can understand to mean that the objective mind has some experience, perceives some particular which it passes on as a definite wish or request to the subjective mind. Since the latter, we are told in our monographs, reasons *deductively*, it accepts the emphatic wish or order from the objective mind and develops it into a general idea. It then puts into effect all the involuntary actions, movements, impulses, sensations, and emotions which such a general idea had produced when it was formerly conceived by the objective mind. An illustration is given in one of the monographs that makes this principle quite clear. A subject experiences heat when he places his hand in a box in which he previously had seen a lighted candle but which has been removed without his knowledge.

The subjective mind normally obeys the commands of the objective mind. If the suggestion is emphatic enough, it will be acted upon, the exception being that the subjective mind will not oppose what constitutes the dictates of the *inner self*. Moral convictions and conduct which are of our spiritual and psychic being, and which we have established in response to them, are a part of our inner consciousness, and they cannot be altered by suggestion. One who would not consciously steal cannot be caused to do so by a suggestion. The fabric of *self* and of the subjective mind is stronger than the ideas arising within the objective mind.—X

Reincarnation and Supermen

A frater in California addresses our Forum, I believe for the first time. He says: "Please give your views on the question of successive reincarnations wherein the soul and intellect are to improve with each incarnation. If this is so, what is the limit of improvement, and why are there not more men now on the face of the earth that have already passed through several phases of evolvments? It seems to me that there should be plenty of very learned personages on the earth plane, versed either in psychic or wordly knowledge to a very high degree."

The frater who asks these questions, I have determined, is as yet in the lower temple degrees, otherwise he would not have asked them quite as he did. The frater refers to successive reincarnations "wherein the soul and intellect are to improve with each incarnation." The soul does not improve or evolve. To declare that the soul does, or must evolve to a greater perfection would be inconsistent with what we contend is the very nature of the soul.

In the *Rosicrucian Manual* we have a glossary of words and terms which are used in the Rosicrucian teachings. Under "Soul" we have this definition: "We wrongly speak of the Soul in man, or man's Soul, as though each human being—or each conscious organism—had within its body on this earth plane a separate and distinct something which we call Soul; and, therefore, in one hundred beings there would be one hundred Souls. This is wrong, indeed. There is but one Soul in the universe; the Soul of God, the Living, Vital Consciousness of God. Within each living being there is an unseparated segment of that universal Soul, and this is the Soul of man. It never ceased to be a part of the universal Soul, any more than the electricity in a series of electric lamps on one circuit is a separate amount of electricity, unconnected with the current flowing in all the lamps. The Soul in man is the God in man, and makes all mankind a part of God—Brothers and Sisters under the Fatherhood of God."

The above is a fundamental doctrine of the Rosicrucian teachings and, further, it is quite logical, from the mystical conception. There is but one soul in the universe, we are told, and that soul is of God. Further, we

are told in the above definition that the soul in man is the God in Man. Such, therefore, precludes any possibility of improvement or underdevelopment of the soul. The soul in man is an extension of the Essence of God. In the Cosmic there is no such quality as distance, so God, in extending Himself, loses none of the qualities of perfection or divinity, which are of his nature. Wherever there is soul, whether in the humblest human, or even in the vilest one, it is perfect and it is divine. There are no gradations of the divine. God represents the divine, or spiritual perfection. Anything less is not divine in the sense of being the absolute essence of God; therefore, God in man, as the soul, is *always* absolute, divine, and perfect. This obviates any necessity for man's trying to evolve his soul or to perfect it. Can man add to the quality or state of God? Patently, then, we do not need to concern ourselves with the essence of the soul. It can neither be added to, nor subtracted from. The soul is incorruptible and unalterable.

We may use the analogy of the sun to illustrate this principle. There is nothing man can do to alter the substance and the quality of the sun. We have it only within our power to adapt ourselves to the conditions which the light and other energies of the sun produce on our earth and in its atmosphere. When we pull down the shade of a window to keep out the penetrating rays of the sun, we are not affecting in the slightest the source of the rays, namely, the sun. Again, when we concentrate the rays through a lens to intensify their effects, we have not added to the essence of the sun. Likewise, what we may do during our mortal span here, or in future incarnations, leaves the soul unaffected. All that we may do is to adapt ourselves to the soul within us—become more and more responsive to the divine spiritual qualities resident in our physical being. This adaptation of our being, of our conscious mind, and of our body to the influences of the soul, produces what we call "Self"—and its outer manifestation, *personality*.

Again, let us quote an excerpt from the *Rosicrucian Manual* wherein is defined *personality*: "Personality pertains to the Inner Man, the Soul, the Psychic, or Divine Being who resides within the physical body and expresses the character which the soul has

evolved through the cycles of time from the hour of the creation as a soul." It is this personality and this inner man, then, this *image* of the soul which must be evolved through successive incarnations. The body with its desires, its appetites, and its worldly relationships—all of which are necessary to its subsistence,—forms a gross substance through which the relatively ethereal essence of soul must manifest. The gross consciousness, as that of one who dwells strictly in the realm of the objective mind, distorts the *effects* of the soul. Consequently, such a personality is crude. Only with refinement, with the desire to attune with the inner self, and only when the soul is given freedom of expression does the objective mind finally come to permit the personality to evolve and to coincide more and more with the spiritual nature of the soul.

For analogy, a white light, we all know, may appear colored to one's vision, merely by filtering out some of its wave lengths, that is, by placing over it a colored cloth, glass, or a gelatin paper-substance. Only as we remove such obstacles to the white light, or use a clear optical glass which does not absorb any of the wave lengths of the spectrum, will the white light shine through in all of its pristine brilliance. Likewise, our thinking, or attitude toward life, and our personal conduct, constitute certain filters or colored glasses. They obscure the pure light of the soul and, accordingly, our personality falls short of the soul's perfection. Those who are students of mysticism, such as Rosicrucians, are striving through their studies to clarify their thinking and to rid themselves of the obstacles of superstition and of the false presumptions of knowledge, so that they may be in accord with the pure light and dictates of the soul. When they have attained such an end, they have reached mystical perfection.

There is no hierarchy of the evolution of the personality. By that I mean that there is no prescribed attainment to be made within given periods of time, or to be realized in each incarnation. Each incarnation is only an *opportunity* for us—nothing more. The only thing of which we may be certain is that there is no retrogression of the personality of the soul. We either evolve the personality, or it remains inert.

What the frater has perhaps not realized is that those who have attained *mastership*, whose personalities are in absolute harmony with their souls, cannot in any dramatic way act for the salvation of the whole of mankind. It is a mistaken opinion that Masters, as supermen, possessed of the wisdom of the soul, will become fairy god-mothers or genii to serve woes begone, and often dissolute humanity. It is a Cosmic principle that evolvment of the personality is an individual effort. It is an experience which we must individually undergo so as to learn, to know, and to realize the divine precepts. What others do for us can not constitute our personal mastership; it is not the result of our own initiative. It does not reflect the evolvment of our consciousness. The most that can be done by those who have attained a high degree of spiritual enlightenment and Cosmic Consciousness, which comes from a periodic adjustment of self to the influences of the soul, is to guide their lesser developed brothers and sisters. This guidance really amounts to *instruction*. They can point out to us the right path, the right fork in the road which we should take. However, to disregard admonitions and to continue to stumble along in ignorance is still within the volition of those whom the masters instruct.

The masters on our earth plane are enlightening men and women, but they are subject to the principle expressed in the old adage: "You can lead a horse to water, but you can't make him drink." They can point out the pitfalls of sensuous living, of the disregard of the Cosmic laws and principles, but it is not within their province to compel their fellow mortals to evolve their personalities by following mystical instruction. Mystically, that is the reason why humanity must continue to *suffer*. Pain is a very effective arrester of attention. Men want to avoid that which distracts or hurts them. Pain is a natural and Cosmic signal of prevailing inharmony. It is a signal most men will observe when words otherwise would fall on deaf ears. When men disregard worthy advice and follow vicarious methods of their own, experiencing great physical and mental distraction as a consequence they have then become conditioned, prepared, if you will, to listen to others. They begin to inquire into and *search* out other ways to

find happiness in life, and thus escape conflict with nature, society, and their fellows. It is then that the masters, the great mystics, can step in and disclose the other road upon which they should travel.

A real mystic will not attempt public demonstrations of his powers to be spectacular or to impress people with his ability. First, he knows that ostentation in mystical matters is contrary to Cosmic precepts. Secondly, such demonstrations are worthless unless those who witness them know what principles are employed and how they may learn to do likewise.

Therefore, millions of persons may be brushing shoulders each day with great masters. To use the frater's phrase, they may be persons "versed either in psychic or worldly knowledge to a very high degree." Until such millions of people have been sufficiently conditioned by adversity and the futility of their own ways, these masters will not step out of their status of incognito to offer ways and means whereby the individual may help himself. Is this a selfish attitude? Might not a master prevent suffering to others by disclosing his identity as a master to those with whom he associates in daily life, and by warning them of what they should avoid? Such adepts can, in numerous ways, tell whether the individual wants to be helped and whether he is anxious to learn. When they realize he is desirous of knowing—not just finding temporary relief from a condition—the master, the true mystic, gladly aids him.

Where are these masters to be found? I answer: in every city, every hamlet, on every highway and byway, and in every walk of life. You may know one of them perhaps, but only as a kindly, wise physician going out of his way to help humanity, going beyond the call of his professional duty. Again, you may know him as a mechanic who works in your shop, a man who seems to understand so readily and who is so tolerant of the mistakes and abuses of others, and who does various little things to help. You will never find these mystics parading about with a supercilious or sanctimonious air, or guising themselves as very illuminated beings.—X

A Reincarnation File

A soror in Little Rock, Arkansas, recently brought to my attention a newspaper clipping. It is somewhat amusing and yet ridiculous. I do not know from what newspaper it was taken, and therefore regret that I cannot give credit to it. The quotation reads as follows:

"New York's Fingerprint Bureau has a 'reincarnation file' in which a considerable number of persons have recorded their fingerprints. (So they'll be able to prove their identity upon returning to earth.)"

The first reaction to this statement is to ask,—Why are people so materialistic? What is there about our physical bodies that thousands of human beings seem to think should be perpetuated? Why should anyone be so egotistical or so conceited in the imperfect body which he has that he should closely link that body with immortality? The only answer to these questions is the age-old problem of man placing the wrong values on everything in life. Those who place values in the objective world—upon the physical, transient, and material aspects of creation—are sadly neglecting the real, the true manifestation of life which is found in soul and which is not a material thing.

The reincarnation file referred to in this clipping is really childlike, when we analyze it. It is ridiculous to think that anything which is physical should endure beyond this life span. A fingerprint is merely an impression of a part of the physical body—a body which will return to the substances of which it was formed and will never assemble again in the same form.

It seems to me that a Rosicrucian obligation is to teach real value, to make man understand that it is his soul that incarnates, and that the preservation of his body is to be desired only so long as it serves as a suitable vehicle for a temporary manifestation of the soul. May we all hope that this soul in future reincarnations may take on more perfect vehicles than we now have; that we will be able better to manifest the purpose of the soul itself through physical or other media which will be closer in accord with the higher purpose of the soul and cause us less trouble in manifesting our ultimate or Cosmic purpose.—A

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PRAYER AT DAWN

You've given me this new, untarnished day,
A mirror to reflect Your shining light.
Dear Lord, Guide all I do and all I say,
That I may keep its surface clean and bright
I thank You for the privilege of seeing
Another dawn—this is the talisman
Granting to me the special grace of being
A humble part of Your vast, timeless plan.
Throughout each coming hour Your *will* be done;
Make me the instrument of Your desire
From this sweet moment until the setting sun
Has closed the day, and banked its glowing fire.
And while I watch the new dawn slowly creeping
Across the sky, my soul is in Your keeping.

—ANYA P. SALA.

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Greetings!



Dear Fratres and Sorores:

Can some of the factors of everyday experience be applied to complex world problems? Are the responses of peoples, as nations, any different from those of lesser groups? Is it not possible that the behavior of the individual is too often forgotten when the nations are seeking political harmony?

Even the most casual observer of human nature will admit the variation of character and personality. The causes of these differences are attributed principally to heredity and environment. Obviously, if people would think and act alike under every similar circumstance, the problem of world unity would be simplified. The first notable result would be the absence of divergent opinions and thoughts. Such unity of action and thought would pose still other problems. Contrasts of behavior and ideals would not exist. Consequently, one thing or condition would not seem to be better or worse than another. There would be just the *one way* of doing anything: that would be the way of *necessity*—the way all people would be inherently inclined to do it. Such a state of human nature would negate imagination. Man would not need to exercise the faculty of imagination because he could not escape the group impulse of his own being. Life would most certainly become monotonous if we were so constituted biologically and rationally that we thought and acted alike at all times. In all probability *inharmcny* would become the ideal if man could even conceive of such an opposite state, for it would seem to afford some relief from the monotony.

Those who seek world peace, but hope to reduce or raise all mankind to a uniformity of thinking and living, are asking that humanity function as a flock of birds. The human mind must be conscious of an opposite state if it is to enjoy peace. It must realize that contentment, understanding, and harmony of thought and action have been won by a mastery of their contraries. We can only fully enjoy the light by ever being aware that its absence will deprive us of its advantages. The bond of a peaceful society,

therefore, must be something acceptable to all people regardless of their station and walk in life, and yet one which will not deny the other diversified interests of the different natures of the people. Nature, of course, has accomplished this in a physical sense. Humans are bound to each other by having like biological urges and dependencies. Each person can understand the other's interest in food, drink, and freedom from privations.

That a common interest would unify persons regardless of their otherwise irreconcilable experiences, training, and opinions, is apparent in normal social relations. In the principal cities of every progressive nation are clubs and societies, founded for the pursuit of a specific interest. Some of these have as their activity, photography, art, music, drama, aviation, or the collecting of sundry articles. It is to be noted that some of the members of such societies are prominent professional people in their communities; others are wealthy and free from economic cares. Some, also, are of very humble station. What the religious affiliation or the academic training of these different people may be is not of the slightest concern to their fellow clubmembers. Their mutual and dominant interest is the objective of the club. This interest in such a gathering is so paramount that all the other activities and pursuits of the individual are subordinated. Each member is not concerned with the other pursuits of his fellows as long as they do not oppose the common interest for which the club exists. Whether one is a Roman Catholic, a Jew, or a nonsectarian, is immaterial. For an example: to a member of a photographic club each individual is only one thing, a camera enthusiast.

The dominant and common interest of persons immediately promotes mutual understanding and cooperation, even though the individuals may know nothing otherwise of each other personally. Their support of, or allegiance to, a mutual interest causes a liberal acceptance of each other. Go into any photographic store, one that is designated as catering to the advanced camera "fan." Observe the camaraderie that exists among the

customers. Two men, strangers to each other, will step up to the counter. One will ask the clerk certain technical questions which perhaps he may not be able to answer satisfactorily. The second customer will immediately volunteer the information if he has it. Appreciating each other's common interest, they converse affably and cooperate fully. They will part as near being real friends as such a short acquaintance could make possible.

Should not nations be equally cooperative? The answer is *Yes*, but the facts are that at their conference table, their statesmen seem to be more apt at making conspicuous the differences existing between parties. These antipodal interests cause clashes and invoke the inherent desire to make supreme one's own convictions at any cost. The result is suspicion, jealousy, and anger.

What do all men want alike, regardless of their religions, nationalism, and political ideologies? Most *wants* are first dependent upon *needs*. Our needs must take preference. People cannot pursue cultural interests, formulate ideologies, or proclaim philosophies until their basic requirements have been met. Most people cannot live in peace with others, no matter how parallel their intellectual interests, if they are starving and if their children are dying of undernourishment and the consequences of disease. The wants of people who are suffering privation will be just what their needs will be. Once they are fed, and the basic necessities are obtained, then their wants may be quite different. You can't preach tolerance, humanitarianism and brotherly love to people who are cold from lack of proper clothing and housing, and whose bodies are racked with the pangs of hunger. People will agree to *anything* to acquire subsistence for their helpless children. A communist will support democracy if he thinks it will immediately alleviate the tragic suffering of his family. Likewise, the citizen of a democracy, under similar circumstances, may support communism. When the physical adjustment has been made at a later date, then the intellectual differences come to the surface, causing conflict, and a momentary peace is shattered.

If they are sincere, the big powers must meet on the platform of the *common good* of humanity. The economic tangle must

be solved first. There must be a rational solution for the distribution of essential goods and materials and a guarantee of a necessary livelihood for all people. Everyone will truly support an economic stabilization plan that is free of political implications. When such needs have been met, then the wants can be analyzed in the order of their relation to the greatest number of people. This would involuntarily revolve around the "Freedoms." Over the international conference tables, these freedoms are usually defined in terms of their political significance. Unfortunately, the word *freedom* has different meanings to the socialist, the citizen of a democracy, and to the communist. Each wants freedom, but a freedom colored by the implications of their respective political philosophies.

The idea of freedom springs from certain psychological roots. Our urge for freedom is qualified by the kind of being we are. Usually we clothe that urge in borrowed terms. It is objectified by political ideals and platforms. Therefore, though two men may both want freedom, they cannot agree on its political content and the result of this difference is dissension, which, in turn, may bring about international repercussions. If from childhood I have been told that one color is blue, and you, living ten thousand miles distant, have been told that the same color is red, we can never concur on what is the true nature of the color. If, on the other hand, each of us, from childhood, has been given the same meaning for the same color sensation, we can never have any disagreement on the color. The nations must take the words which represent the basic wants, and define them in accordance with the fundamentals of human nature. Psychological understanding of the human mind and emotions must be preached at the conference tables, as well as political science. Let "freedom, power, liberty, equality" and similar words be given a *universal* definition. These definitions should be *internationalized*, that is, taught alike in all schools in every land. In the future when nations meet to discuss these fundamental wants, a true meeting of the minds will exist. The *methods* that each of the nations advocate, through which the determinative qualities or conditions are to be had, would be immaterial as long as each were in accord on

the ends to be attained. What matters the political system if it recognizes, for example, a freedom accepted by all people alike? I care not how a man may reach a common goal which we may have, as long as he does nothing to destroy that goal for me. If we both have the same conception of the goal, neither will do anything to destroy it, for we would be defeating our own purposes.

There can be no real peace until people speak the same language. By "language" I mean the agreement upon the basic values of human existence.

Fraternally,

RALPH M. LEWIS,

Imperator.

Our Continued Campaign Work

Our campaign activity has become almost an established institution in the Order, and we are frequently receiving letters from members asking for more information concerning this activity and how it is being conducted.

A good many years ago a Lecture Board was established for the organization with the dual purpose of providing and training lecturers who would give public lectures in various parts of the country, and in that manner to extend the work of the Order and bring its principles to those who attend these lectures. The other purpose was to provide a contact directly between the Supreme and Grand Lodges with the individual members.

As many readers of the *Forum* already know, between 1935 and 1941 various lecture tours were conducted where the lecturer traveled from city to city, delivering a series of two or three lectures in each city, some exclusively for members of the organization, and some for the public. With the coming of war restrictions and in accordance with the plan which had been formulated for some period of time, this system was slightly changed. Instead of a lecturer merely holding two or three lectures in a city, it was decided that the lecturer would go to a city and remain there for a period varying from four to twelve weeks, depending upon the size and needs of the particular locality. It is this plan that has been titled our "campaigns"—that is, a campaign in each selected city. The campaign includes weekly public

lectures and a special class for new members to orient them into the work of the Order. It necessitates close cooperation on the part of the lecturer with the local members through their Chapter or Lodge, and a general stimulation of the work of the Order in the particular city. The results have been quite satisfactory. The organization has become better known in the localities where the series of lectures have been conducted, and the increase in membership has added to the general growth of the Order as a whole, as well as to the strengthening of the local Lodge or Chapter.

During the past few years campaigns have been conducted in most of the larger cities in the United States. At the present time three campaigns are in process—one in Los Angeles, California; one in Dallas, Texas; and one in Oklahoma City, Oklahoma. A specially trained lecturer has been sent to each city to conduct these campaigns, which are under the direction of the Supreme Officers.

The length of a campaign frequently depends upon its success, and the success in turn depends upon the cooperation given the lecturer by the local members. In other words, to carry out an activity of this kind for the general benefit of the Order as a whole, it is necessary that each member in a particular community takes an interest in the campaign and determines to work to the best of his ability and advantage in making the campaign a success. We have sincerely appreciated the cooperation that members have given our lecturers, because the lecturer himself cannot be the basis for the success of a complete campaign.

Whenever a city is selected for a campaign, all the members within an approximate fifty-mile area are notified. Therefore, if a city near you is to be selected, you will be informed in order that you may participate in all the activities of the campaign. If you believe that the city in which you live is particularly suitable for such a campaign and that you and other members would give it your whole-hearted cooperation and support, you may communicate with the Supreme Secretary concerning your viewpoint, and if approved, that city will be placed upon the list for consideration for future campaigns.—A

Intuition and Impulse

A frater of California rises to address our Forum. He says, "I do not believe our Forum has ever discussed what seems to me the difference between *impulse* and *intuition*. The dictionary defines impulse as the desire to act without premeditated reasoning, and the dictionary gives the same definition for intuition. Is not intuition the desire for action of the subconscious mind? Then may we not assume that impulse is the desire for action of the material mind?"

"Assuming the distinction as being correct, it seems to me that intuition is a deeper urge or prompting to be credited to a more reliable source than a simple impulse. All of us at times feel both impulses and intuitions. We either act on them or deny them recognition. Because the commonly accepted meaning is more or less considered as being of small consequence, the experience is often dismissed as just one of those things, namely, an ill-omen or superstition.

"It would seem to me intuition should be more frequently expressed during meditation—which in itself is cultivating the subconscious mind."

We fully agree with the frater that the dictionary definition of intuition, as is quoted, is quite inadequate. As we shall see, all intuitive knowledge or ideas cannot be identified with desires, nor do they necessarily move us to action. Impulses *do* move us to action. Impulses are generally realized as decisions which seem to arouse simultaneously physical or mental desires. What we desire we *will* to bring about. Therefore the impulse results in action. Although in our experience it may seem as though the impulse precedes the desire, it is in all probability the reverse order which exists, namely, the desire first, then the impulse—the decision to act.

Let us attempt an analogy of this procedure, to explain it. You are doing routine work in your home. Consciously, you have not entertained any idea of doing otherwise. Suddenly, on the *impulse*, you have a strong urge or desire to put aside your duties, to get in your car and drive to a nearby ocean resort. Such experiences are not uncommon. Many of us are moved to similar impetuous acts. Was the impulse but an idea of going to the ocean resort which, in turn, engendered

the desire to do so, and the subsequent action? I think not. The impulse was a somatic urge arising, probably, from a combination of physical and psychological factors. Perhaps the continual conformity to routine duties produced a condition of monotony which aggravated the subconscious mind, and this we know does happen. The human organism eventually rebels against irksome monotony. It desires a pleasurable change. This desire gradually increases in the subjective mind until it has sufficient impetus to penetrate the conscious mind. Then in the objective mind, the ideas which represent these things are identified with the desire for freedom or change. What may have meant a brief enjoyable interlude in the past, we will presume has been the occasional drive to the ocean resort. From memory, the desire associates with itself the idea of again going on such a drive. Thus the impulse is realized as an urge—an urge with a meaning that is comprehensible to you. You quite understand at the time you have the impulse that the only way in which you can appease and satisfy the desire is to *act* in the manner which the idea accompanying it suggests. Therefore, all mental impulses are *desires* primarily. When we are conscious of the desires, they have drawn to themselves ideas by which we can determine a way of satisfying them. Such satisfaction requires *action*. All impulses do not originate in our subjective mind. Many of them are of physical origin and are given meaning by the objective mind only when they are intense enough to be felt.

We speak of the *impetuosity* of youth. By this we mean their inclinations to give vent to their impulses. It is doubtful if adolescent youth has more impulses than a matured adult. The youth, however, does not have the soberizing influence of experience to counteract his desires. The experienced adult would like to satisfy many of the sudden impulses that take possession of him, but perhaps in the past he has done so without applying his experiences to the probable outcome, and has regretted it. Subsequently, similar impulses concomitantly released past experiences from memory—and he *reasons* before he acts. More often his reason compels him to suppress or reject the appeal of the impulse.

Intuition as a flash of sudden knowledge which *illuminates* our whole mind may not be associated with any desire; in fact, it may induce a state of tranquility or of relief, particularly if one has been troubled with a perplexing problem the solution of which it provides. Intuition is entirely a *mental* process. Its provenance is not in the body but in the subconscious mind. Bodily aggravations and desires *never* give rise to intuition. Intuitive knowledge may result in action only if its content includes some end which can be realized only through doing something physically or mentally. If I have been thinking for sometime, without success, of an appropriate design to illustrate a book cover and suddenly am intuitively inspired with an idea, I will thereupon be moved to action. I will want to bring into existence as quickly as possible the design intuitively revealed to me. The intuitive idea did not cause the action. The desire for action already existed in my mind. The intuitive apperception only made clear the direction which my action should take. There are times when suddenly the answer to a question intuitively flashes into the mind. There are removed from our minds, perhaps, doubts and forebodings, but we are not necessarily moved to action because of such intuitive revelations.

These examples I think are sufficient to show a distinction between impulse and intuition. What is intuition? Volumes have been written about it. There are those who seek to explain it solely from the intellectual point of view, and those who expound its meaning strictly from the mystical aspect. Alone neither is entirely sufficient. There must be a reconciliation of both if intuition is to be understood. Locke, the English philosopher, has told us in his *An Essay Concerning Human Understanding* that knowledge is nothing but the perception of the connection of agreement or repugnance between any of our ideas. Sometimes this connection is immediately perceived without any labor; that is, without reasoning on our part, without premeditation, and such is called *intuitive* knowledge. To quote Locke's exact words: "Sometimes the mind perceives the agreement or disagreement of two ideas immediately by themselves without the inter-

vention of any other; and this we may call intuitive knowledge. Thus the mind perceives that white is not black, that a circle is not a triangle, that three are more than two—this part of knowledge is irrevocable, and like bright sunshine forces itself immediately to be perceived as soon as ever the mind turns its view that way. . . ."

Why does intuitive knowledge have that certainty, that self-evidence that removes any doubt as to its truth? For the simple reason that intuitive knowledge includes truth. It is composed of it. It outlines those truths which are constantly part of our inner consciousness and which we recognize at all times when we perceive them objectively. There are certain categories of our being which are real to us. We are so constituted that we conceive or realize states of difference or certain opposites. I can know that the opposite of light is darkness, and that the opposite of being is an apparent nonbeing. These categories or realities arise out of our sense experiences and the kind of thinking which we do. We cannot escape these ideas. They are *real* to all conscious human beings. Therefore, whenever they are perceived, they are accepted as truths. Why? Because it is impossible for us to conceive that they could not be. Whenever any ideas are so combined as to contain such elements and flash into our minds, they are then self-evident truth to us and are accepted.

Although this may explain the psychological nature of intuitive knowledge, it does not relate *how* such a happy choice of ideas may come about. Mysticism answers such questions. When in *meditation*, when we no longer obstruct the processes of the psychic mind, it then adjusts itself to the harmony of the Cosmic. This adjustment consists in relating all things to the universal order, of which our beings are a part. Man's ideas are then attracted to the order of his own being, to the *real* of which he consists. The right connection or agreement is brought about between ideas, and suddenly, when the connection is made, the ideas fall into the channel of objective consciousness to be realized, to be perceived as truth. Meditation is a "court of appeal." There we can get through intuition the highest counsel and right judgment.—X

Relation of the Subject to the Object

In the course of Rosicrucian philosophy offered at the Rose-Croix University, a number of students were particularly interested in a discussion of the subject-object relationship, and a number requested that some attention be given this subject in the *Rosicrucian Forum* in order that all students might grasp this concept more completely.

The topic is not altogether a problem of the Rosicrucian teachings, but it does tie very closely into the general development of the Rosicrucian philosophy in the study of metaphysics. In man's attempt to reach an agreement upon an underlying fundamental and absolute reality, there have been advanced many theories which attempt to account for this one fundamental underlying thing that would be considered as ultimate in the universe. As to what the nature of this final reality may be is the basis upon which many schools of philosophical thought, and particularly metaphysics, are founded, because metaphysics itself is a study of the ultimate reality.

Generally speaking, the explanation as to the kind of absolute and fundamental reality resolves itself into two schools of thought. There are of course many more schools of thought, but most of them can be classified under the general headings of *materialism* and *idealism*. In reducing all the thinking upon this subject to these two principles, or concepts, we find that they are diametrically opposed to each other. Materialism states that matter or matter in motion is the fundamental reality, and therefore, everything that exists or occurs, including mental processes, is either material in character or dependent upon matter in motion. Such a concept places matter in the supreme position of being the final and absolute reality, and postulates that nothing else, other than matter or matter in motion, exists.

Idealism, generally speaking, is the exact opposite of materialism. Its principle thesis or concept is based on the idea that the real and underlying part of the universe is not the material, as claimed by the materialists, but it is a mental, spiritual, or psychical condition. Most forms of idealism acknowledge that the physical world exists, that it is not necessarily an illusion. In other words, the idealist believes with the materialist that

there is a material world and that that material world functions in accord with certain laws and principles which man must learn to understand and use. While the materialist claims that there is nothing higher or more fundamental than the material, the idealist claims that even though material is important, it is a transitory factor in the whole Cosmic scheme, and it is only important while we are here in physical bodies. Furthermore, the idealist claims that the final or fundamental reality is nonmaterial; that is, it is God or His mind manifesting through the mind of man.

This is a brief statement of the two fundamental theories. Rosicrucianism is, of course, a form of idealism, but, as has been specified time and time again in these pages, all of us hold to certain materialistic concepts. Holding to these concepts, is not necessarily an intentional error; it is our education and growth in this particular life that has accustomed us to the materialistic phases of our existence, and it is due to economic necessity that we all have to earn our livelihood in order to provide food and clothing in some manner or other.

It is worth while to examine some of the arguments that the idealist proposes in answer to the materialist. First of all, the idealist says that materialism, while a valid metaphysical explanation of material itself, does not choose to explain things beyond the material. In other words, the concepts of mind, free will, immortality, God, and many of our mental processes which, through experience, we believe to exist, cannot be explained in materialism. Furthermore, the idealist points out that the materialist fails to explain how a materialistic world is perceived by man if man himself is of material make-up and origin. It is important for us to conceive the scope of this argument.

The materialist's world, then, the world of matter, or physical things that exist about us, is composed of various material objects. In other words, all the things that we perceive through our five senses are objects apparently composed of matter and in the world outside our own selves. The only knowledge we have of them are the impressions that they make upon our senses. Now, the materialist will recognize the validity of this argument because even the most materialistic scientist is studying and dealing with these objects

that exist in the outside world, but the idealist asks—how can knowledge of an object be existent unless there is a subject to know it? Take, for example, the object “tree.” We say that a tree exists as a form of matter and that we see it with our eyes, and therefore, perceive and know that the tree is there. What is it that perceives and knows? If, according to the materialist, everything is material, including man and his mental processes, how can a material thing, that is, a material mind, know a material object, which is the tree? The idealist logically points out that in order for an object to be perceived there must be a subject to perceive it, and that man has something within himself which is generally called *mind*, that is a nonmaterial thing, and that is an attribute of the soul or his real inner life and self. Consequently, the idealist says, the fact that there is something within man (or within any manifestation of life) which can perceive an objective thing proves that this subject, this self, is the perceiving entity, and illustrates the contention that materialism falls short as a metaphysical theory.

To summarize this argument, we may say that for an object to be perceived there must be a subject to perceive it. If materialism is correct, how can we conceive of an object, which is made up of matter, without a subject, which would have to be mind, and which, in turn, the materialist says does not exist? The materialist can produce arguments which to him answer these technical points, but to the person who subscribes to a philosophy which considers there is more in the universe than mere objects composed of matter, the theory in favor of an idealistic form of metaphysics seems strong.

Man is primarily a self. He is a psychophysical individual while on earth; that means that insofar as his earthly manifestation is concerned, he is dual in character. He has psychical qualities which are those of life, mind, and soul; he has physical attributes which are the atoms and molecules that make up his physical body. As a psychophysical individual he is characteristically illustrating in his own existence the manifestation of the fundamental thing in the universe which we, in our Rosicrucian terminology, call *Nous*. However, we go one step further. We claim that there is not an equal balance between the psychical and physical attributes of man in his present existence.

We claim that the physical is only a temporary medium through which the psychical will manifest, and is therefore secondary. Furthermore, it is the psychical element of man which composes the ever-enduring part of him—the soul itself, which proceeds to exist regardless of material and physical things.

Therefore, Rosicrucian idealism bases its metaphysics upon the principle that *Nous*, the manifestation of the mind of God, is the fundamental reality, and that man, while resident on the earth, is a combination of this reality and of the physical world of which the earth is composed; but the psychical is predominant—it is the subject, the real self, and it must exist if the object, the matter on the outside, is to be perceived and if man is to learn from his earthly experiences and is to gain a knowledge which will carry him on to his ultimate end.—A

Fear of Death

Now comes a frater from British Guiana and addresses our Forum. He asks: “Why is it that many persons fear the earthly mass, the body of one who has passed through transition and which lies before them inert?”

An exaggerated fear or horror of death and the dead is known as *necrophobia*. Such is an abnormal state, and we presume that that is not what the frater refers to. We believe he has reference to the usual repulsion displayed by the average individual toward human mortal remains. It is with this that we shall concern ourselves.

Three great mysteries have plagued the mind of man; they are *birth*, *life*, and *death*. For untold centuries primitive man could not even explain the biological process by which birth occurred. Even today we have not mastered all the complexities of embryology, nutrition, and growth. However, primitive man was long unaware of even the process of reproduction and its relation to birth. The pregnancy of a woman was an awe-inspiring miracle. The cause of the event was left entirely to the speculation of primitive reasoning.

The conscious state, or interval, of life was the next great mystery. What was man? What was his relationship to his surroundings, to things both animate and inanimate?

The immanent forces and feelings, which we now classify as emotions, instincts, and psychic functions, including a realization of the duality of being, made life a strange and adventurous experience to the primitive man. Early man — and man today — was often as afraid of himself as of anything apart from him. Something occurred within him at times: moods, and sentiments which alarmed him. That which is *unknown* evokes fear. The unknown precipitates a sense of hopelessness and helplessness. How can we cope with something that is intangible and not comprehensible? Death appears as a truncating of existence. The transition is quite apparent to even the simplest intellect. Here was a being of vitality, with mental and physical powers of accomplishment. He acted and responded, generally, as did his fellows. Then, next, all those attributes associated with life, such as consciousness, locomotion and self-expression, were absent. What happened to these personal powers? Did they depart or were they seized, snatched from the very bosom of the living body?

No normal person wants death. Yet death is inevitable. It steals upon man as the shadows of evening creep up the slopes of a mountain. Man desires life. It was presumed that some entity must exert this paralyzing influence of death. Therefore, that which imposes death upon man seems to be an *enemy*, a thing or condition to be feared. No man has successfully countered death and remained eternally upon earth. Therefore, man is helplessly exposed to death, the cessation of life on earth—at least it ends his current existence here. Further, what occurs to the intangible element of *self* which departs or is removed at death? Does it fare well in another existence? It is presumed that it has another existence, for no trace of it is found here after death.

The conscience of man informed him whether or not his conduct in life was compatible with what is accepted as morally right or good. If he had reason to believe that his mortal behavior was evil, then he feared judgment in the hereafter and consequent punishment. What this punishment might be, the fertile imagination of man has caused to be expounded in his various religions. Death, then, exposes man to a life hereafter which may, according to his religious concepts of it, be fraught with great uncertainty.

Perhaps, too, he may be subject to severe tests and trials, in which he may be found wanting.

This afterworld, this life beyond, is not objectively perceivable. All those who reside therein must then, according to elementary reasoning, be invisible. Further, it is the place of unlimited powers, forces which exceed mortal abilities and intelligence. Man is in the precarious position, when living, of being at the mercy of them. When one dies, his body immediately has an affinity with this afterworld. It has been thought that the spirit that goes on may preside over its own body, that a nexus is established between the body in this world and the departed personality. Any abuse of the dead body is considered an offense against the departed spirit. Likewise, any contact with the body of the deceased is likely to conjure up forces and powers of the world beyond because of its direct connection with it.

Again, there is the fact that most deaths occur in an atmosphere of horror. Many deaths are violent, due to accident, murder or other tragic events. Thus, death becomes, to the simple mind, a symbol of grief, of the mysterious and the fearsome. It develops and arouses emotions of fear and repugnance. These psychological reactions have become instinctive in man and even in the lower animals. Dogs and primates are curious about their own dead and generally fearsome—unless they kill their kind in a rage.

It takes an *enlightened* man, with a broad philosophical and mystical conception of death, to be able to combat the fear of it. It is first necessary to understand death in the sense of the physical law of change. Departure of life from the human form is not unlike the transition of other material and immaterial objects of our environment. The seasons change. Flowers droop and seem to wither away, to be reborn in the spring. Matter is constantly undergoing a change. There is no constancy in anything. Form has no permanence. Nothing is—everything is only becoming, as Heraclitus told us many centuries ago. Consequently, the human existence can be no exception. Death is not mysterious, but an expression of natural law. Our grief, if there be need of any, should not be because of death but because of the loss of that particular kind of relationship which we have had with the personality

while it resided in material form. For analogy, when a friend goes on a long journey, we miss his presence. Yet we do not consider him forever lost. Death is a journey. The soul has departed from one state of existence to another. Whatever of the mortal was indestructible and not corruptible remains so. Since, in the Cosmic, there is no such condition as place, the soul doesn't go to reside in some distant land. Each part of the Cosmic—if we may use the term *part*—is as close to one as to another, for it is complete unity. The soul continues, but it manifests differently.

To use another humble analogy, when we turn off the electric switch, we have not destroyed the light which a moment before radiated from the lamp; we have but altered the conditions so that the electrical energy does not now manifest as light. So, too, death changes the relation between the body and soul, so that the personality, the result of them, does not manifest as before. You will find that those who think of death in this, or a similarly enlightened, vein do not have a fear of death. Even the most mystically evolved, however, often reveal sorrow upon the transition of a loved one. They realize that the consciousness of the deceased has *crossed a threshold* from the chamber of life into the Cosmic and thus has been *initiated* into a higher Degree. However, the immediate loss of that intimacy of physical companionship, the former smile, the handclasp, the familiar speech and footstep, does affect the emotions. The character, the personality and mannerisms of the living are part of him. It is difficult to dissociate them from the soul. It is these things that the mystically enlightened may grieve for.

Those who actually fear death itself and the dead are those who labor under superstition and the impact of primitive instinct, as explained above. If many of those who profess to fear death were to be interrogated, it would be found that it is *not* death but the pain and suffering which often precede it that they fear. They are intelligent enough to understand that when consciousness departs, when death has actually occurred, pain and suffering no longer exist. They likewise have no fear of what may occur after death because of their enlightened mystical or philosophical conception. These

same persons will admit that they would not fear death if assured that it would not be preceded by severe pain or tragic experience. Consequently, it is the state of living and suffering which they fear and not the departure itself.

Let us recall the words of Epictetus, the ancient Stoic philosopher: "What is death? A tragic mask. Turn it and examine it. See, it doesn't bite. The poor body must be separated from the spirit, either now or later, as it was separated from it before." . . . "Pass, then, through thy little space of time conformably with nature and end thy journey in content, just as an olive falls off when it is ripe, blessing nature who produced it, and thanking the tree on which it grew."

—X

Leadership and Reincarnation

A frater residing in Wisconsin submitted the following question to the *Forum*: "Under karma, which accounts for our positions in life and chance for advancement, how can it be explained in the light of reincarnation that after so many rebirths there are still so few leaders and so many followers?"

As I understand this inquiry, the meaning implied concerns the status of individuals who have apparently gone through numerous reincarnations and who make up the average man and woman of today. The logic of the question is obvious. When we look around us we find that most individuals are, in a sense, followers; that is, there are comparatively few leaders who stand out from the crowd when considered in proportion to the whole population. We might say, in a more colloquial form, that there are far more workers than bosses in any activity that we might care to analyze. This question is based upon the theory that in reincarnation each life is a step in a general direction, and that in accordance with the laws of karma each individual makes his future life dependent upon the actions of his present life. In other words, we are now a result of what we have been, not only in the past of our present life but also in past lives that have been lived at other places and in other periods of history.

One might conclude that in view of the fact that outstanding leaders are not too common, few of us attain sufficient learning to be

able to be anything else but followers. However, there are a number of considerations to be given to this question, and first of all is the standard by which we judge so-called *leaders* and *followers*. The obvious interpretation which we have already given in this question is that of our objective senses; that is, as we look around us and see that there are more people fitting in the general classification of the average person who is following rather than even trying to lead, it seems that very few outstanding leaders have developed. This may be a wrong interpretation on our part. In other words, is our standard of judgment for leaders and followers in accord with the Cosmic judgment of such a status?

There are examples, too numerous to mention here, of the individuals that have apparently led more or less humdrum lives and who have not stood out in the crowd; they have not been leaders in knowledge, religion, or politics, or even in industry, but their lives have affected many others. People who have lived retiring, almost reticent lives in many cases have had a profound effect upon the lives of other people about them. There have been poets, writers, musicians, and many others who have not accepted the acclaim of the world even when it was offered to them, but have, in a state of semi-retirement, continued to live their own quiet lives, and yet their effect upon others has been tremendous.

These individuals, it would seem, could hardly be classified as unimportant or as mere followers. They have led in a way that many individuals who were outstanding in the crowd have not. In other words, our tendency is to classify humanity into the two divisions of leaders and followers generally upon the basis of political and economic standards. These classifications are utilitarian—that is, men who have stood out in industry, education, or science, or in any other cause, have been listed among the few leaders, while many others, dependent upon these same persons for decisions and guidance, have been forced by economic or social conditions to be followers.

It is true, however, even if we put aside these objective considerations, that there are fewer outstanding individuals than there are of the everyday, average type. This is no reflection against the average person. I believe

it was Abraham Lincoln who said, "God must have loved the common people because He made so many of them." The so-called common people have sometimes stood out more importantly than the so-called leaders. The common people are at times like the power in a reservoir: once it is released it becomes a tremendous force, and under certain conditions potentialities come to light that were not thought to have existence.

Sometimes it is part of a person's karma to try, by sheer will power, to force himself into a position where the best in him can come forward. We have had illustrations of that kind at our Rose-Croix University. A few years ago, a frater, after two or three days, wanted to drop out of the University because he found it too far above his comprehension, as he defined it. He had never had more than a common school education, and he was having difficulty with the terminology that was being used by the faculty members, and was generally discouraged. Fortunately, I had a chance to give him some advice. I pointed out that regardless of what rating or grades he might make in the University, if he applied himself as he was doing he was going to learn something that no one could ever take away from him. I further encouraged him to consider that since he had already started the term he should forget his concern about what kind of rating he would make in comparison to the other students, but to secure for himself what he could from the instruction offered. Fortunately, this frater took the advice. He relaxed from the tension of anxiety about his work. He applied himself to all the studies that he followed, but without worry as to what anyone else might think concerning his ability to grasp them, and this attitude alone changed his whole outlook. By the end of the term he made the highest grade in the final examination in one of his classes that he most feared. Since then, he has attended other terms of the University and has been outstanding in student-body activities as well as in the work of the University.

This is an example of the potential leadership or ability that is in many individuals who may not have the incentive or the will power to take advantage of the situations that make themselves available. This frater could have chosen the easy way—to give up and leave—but instead he saw an oppor-

tunity, and without concern as to the objective results of his work, he applied himself to it and succeeded.

There is still another theory in regard to leadership that has to do with the general history of civilization. There is an old theory, the source of which I have not been able to trace, which claims that each civilization that has developed upon the face of the earth, in man's history, is a vehicle that will hold a certain status matching those individuals who have reached a relatively equal status of soul-personality development. In other words, while the decline and fall of various civilizations, after they have reached a peak, have been explained, more or less, in terms of political and economic standards, no explanation to me is as satisfactory as the occult explanation of history which states that since each civilization is a vehicle or a container to provide a development for a certain stratum or level of soul-personalities, it will function as long as there are those who, in the process of reincarnation, need that particular vehicle for expression. As a civilization begins to advance from its inception to its peak, it is of such nature that like a magnet it attracts the reincarnation of that type of people, or type of soul-personalities, we had better say, that will become its leaders. In other words, this particular civilization holds within it the potential experience that these particular soul-personalities will have to gain in their total process of evolution. As long as these individuals are able to develop in such a civilization, it is serving its purpose.

In this regard, one after the other, civilizations have had their day; one after the other they have ceased to be, perishing utterly or leaving behind them only a degenerate form of their once mighty past.

Our bodies are the individual vehicles for the soul, and as our bodies form this vehicle through which the soul may express itself, so the cultures and civilizations are to millions of individuals the vehicle for their incarnation in and through them. These bodies of a people or cultures are subject to the same problems of birth, growth, and decay, as are our own personal bodies in which we incarnate.

A civilization or culture, therefore, is a form. By a form I mean a certain physical vehicle into which something can fit. As all

forms have their limit or capacity, just as a container cannot hold more than its full capacity, the forms of civilization also have their ultimate capacity. As civilization proceeds, it reaches a point where the most advanced soul-personalities—that is, those who become the leaders—cannot, in the fulfillment of their own karmic schemes, reincarnate in this particular form as this form of civilization or culture no longer provides the necessary experience which they must have. In future incarnations, therefore, they are attracted into other forms, into other civilizations and cultures which are growing. This would indicate that there is reason in the Cosmic scheme behind the apparent conclusion that each civilization is an advancement over its predecessors.

When a culture or civilization thus reaches a point where it no longer is a proper vehicle for the expression of the most advanced soul-personalities, it then recedes. It lingers for a while, only as a vehicle for less developed soul-personalities; that is why in the history of human thought many civilizations have appeared to continue, as if coasting from the highest point that they had reached. For example, the Roman Empire, after its peak, was almost three hundred years in reaching its ultimate point of dissolution. Such a state of civilization suffices the simpler karmic needs of less developed individuals, but such a civilization is not thriving under those conditions. The glory of its culture has disappeared except as a historical record.

In passing, it might be interesting for us to consider whether the Western civilization which we know today is at its peak, whether it still has its peak to attain, or whether it is now coasting and is no longer a vehicle wherein the most advanced soul-personalities may incarnate and become leaders of society. It is a problem to which it is difficult for us to form an answer. If this culture is on the decline probably none of us will see proof of it in our lifetime.

All these considerations lead us to the realization that the status of man upon earth is much more complex than we would observe if we noted only the position of the individual on earth. Man's status is due to many causes other than his environment, and above all else is due to a Cosmic scheme that is possibly beyond our complete ability to grasp. After all, it is not as important

whether we are a leader or a follower as it is that we try to the best of our abilities, to understand such laws of the Cosmic as we find it possible to grasp, and through the use of them try to fit ourselves better into the scheme of things where we are placed. The destiny of man is to evolve—and to evolve, it is necessary to master, step by step, the immediate environment in which we are placed.—A

Measuring Yourself by Others

In a recent interview a soror said, in the course of her conversation, "I am greatly discouraged with my progress. I meet other Rosicrucians at our lodge who seem to have accomplished much more in their studies than I have, during the same length of time of membership. My membership has not been perfunctory, I have diligently studied, yet I have not had the experiences of some of these other fratres and sorores. Consequently measuring myself by them, I have made no progress."

The soror was making a serious mistake in the manner in which she sought to determine her personal progress. She wrongly presumed that each person is equal, that each has the same latent talents, abilities, and is subject to like development. If that were so, of course, each being exposed to equal opportunities and training should make the same personal progress. The fact remains, however, that we are as unlike psychically as we are physically and mentally. Without going deeply into the psychological and physiological aspects of man's being, we do at least know that the association areas of man's cerebrum greatly differ. These areas are responsible for the many natural talents which we display. They account for our having, for example, an outstanding memory for names or faces, or our having a great aptitude for music and for mathematics or, perhaps, for mechanics instead of literature. Two individuals may be coequal in intelligence—that is have the ability to discern and to learn alike—and yet one will be more responsive to a certain subject than will the other. Recall your own school days. There were several boys and girls who excelled in their studies in your class. All received excellent marks. Notwithstanding their nearly equal application to their studies, each displayed

some exceptional ability in one or more topics. One may have received better marks in grammar, another in history, and so forth.

The Rosicrucian studies are so prepared that their subject matter touches upon nearly every aspect of man's complex nature. They aid one's physical being, they stimulate mental faculties and as well awaken and release the Cosmic powers resident within man. You will find that the teachings devoted to healing may actually help one individual far more than another. Certain exercises given the student may be just what is needed to correct a malady with which he is suffering. He would therefore respond immediately. Another's ailments may be more complex. Perhaps he is not quite certain of the nature of his affliction; therefore he does not apply the most effective Rosicrucian treatment. Patently, then, his recovery would be much slower. This would not indicate that he had failed in the teachings. Then, again, some individuals begin their Rosicrucian studies in a cycle of greater advancement. Consequently, with the same effort, they will be able to accomplish more. Each of us is in a various degree of evolvement of our soul-personalities. If some are a number of incarnations in advance of another, they will be able to master certain principles more easily. They are *not*, however, making any more rapid progress for their own cycle of soul-personality than is one who is in a lower cycle. Each is progressing in accordance with the unfoldment of his personal consciousness. Let us look at it in this light. There may be several flights of stairs in a building; one man is on the first landing, another is on the fourth. Both begin to walk up the stairs at the same time. Each will be making the same progress on his particular flight of stairs, yet the man climbing the fourth flight will be three flights above because he began at a higher level.

Measure your progress by *yourself*, not by that which others may be making. Take stock of yourself as you are *now*, after having been in AMORC for several months or years. Were the thoughts which are now commonplace to you endemic to you *before* you were a member? Could you at that time, give intelligent answers equal to what you now can with respect to subjects such as soul consciousness, Self, habit, and the functions of the objective and subjective minds? Think

of the subjects and the techniques of concentration, memorizing, and projection that have been taught to you. Once these subjects were either unknown to you or were mysteries which perplexed you. You cannot but admit, if fair to yourself—and to AMORC—and if you have studied with a degree of consistency, that you are now rid of many false beliefs which once possessed you. You will further admit that many ideas which have become fearsome superstitions to others are now known to you as natural laws and Cosmic principles. There is no Rosicrucian, I believe I am safe in saying, who has consistently studied his monographs and who has followed the experiments provided, who is not conscious of having advanced from his former nonmembership status. If you are aware of any advanced knowledge, of self-confidence, better health, a broader and more tolerant outlook on life, or new personal power, which you did not have before your AMORC affiliation and which is the consequence of the membership, then most certainly you have progressed!

You are a Rosicrucian member, not to match your progress with others or necessarily to be as others are, but rather you are a member for personal improvement and that you may better serve the Cosmic on this plane. Be unto Self what you will; let others be as it is decreed they shall be.—X

Rehabilitation in Action

Many members have so enthusiastically supported the Patron Plan during the war and the Rehabilitation Plan after the war that we are desirous of reporting from time to time, either through the pages of this *Forum* or in some other way, some of the work which these funds have made possible.

Of course all members who were patrons in wartime have learned how their contributions made it possible to maintain the membership of many individuals who otherwise would have been forced to give up their Rosicrucian affiliation during the war years. From the contributions to our Patron Fund, we continued the active membership of many members in the British Empire and in other parts of the world who were unable to remit dues but were able to receive mail with some degree of regularity.

We also can thank the contributors to the Patron Fund for helping members in countries where remittances were possible but in limited amounts. For example, in Australia, New Zealand, and Canada, members remitted dues at a reduced rate, depending upon the currency exchange. The difference between the amount which we received and the total amount of the regular dues was made up from the Patron Fund. Then again, help from the Patron Fund was given directly to members of this jurisdiction who, because of family obligations and other personal affairs, could not continue their membership while they were in military service. These were members who were noncommissioned officers, or regular enlisted personnel, who, because of reduced income, upon entering military service found their dues were just too much for them to meet. The Patron Fund therefore made it possible that membership be continued for each of these individuals during military service, and for six months after discharge. These are just a few examples of the effectiveness of this fund.

At the end of the war, so many requests came from all parts of the world where we have members of this and other jurisdictions, that it was decided to continue the Patron Fund but change it to a "Rehabilitation Fund." To this almost every member contributed, who had subscribed to the Patron Fund, and many other members have since begun to participate. Contributions, in various amounts, have been received with the dues.

This fund is being rapidly distributed in many ways. It has been used to bring direct relief in terms of money, food, and clothing to members throughout the world, and it is also used to help in the rehabilitation of foreign jurisdictions, many of them having lost all their assets during the war. We expect the demand for this help to continue for some time to come, and through this generous support we are in a position to help for an indefinite period into the future.

In addition to contributions of money, many members have, through our Lodges and Chapters or directly, made contributions of useable clothing. In fact, the contributions were so generous that we had more than we could send because of limitations placed on quantities that could be shipped to various European and Asiatic countries. However,

we have sent out a good deal of clothing, and still have a liberal supply on hand to continue to send as rapidly as we can. At the present time we do not need any more, but will contact the members if that need arises.

I believe all members will be interested in an individual example that has recently come to my attention. During the latter part of March, I received a letter from a soror in the Philippine Islands. Her letter read in part as follows:

"We are very badly in need of clothing because all our belongings were burnt during the war. The government of the Philippines has distributed cloth rations through our municipal officials but in our locality there are only two pieces for each family of even ten members.

"There are six children in our family—burlap clothing is still used as blankets and some of our kinsmen who depend on us still wear bark from trees. Secondhand clothing or something like that will be greatly appreciated."

This appeal was naturally one to be given immediate consideration, and although we were allowed to ship only very small parcels to the Philippine Islands, we shipped the maximum amount that was permitted. During June a reply came from this member, and I believe every member will wish to read it. The main part of the letter is as follows:

"The first box containing two new women's dresses was received with your letter. Two days later fifteen boxes came all together. Everyone in our boarding house was excited and some neighbors thought that the contents were for distribution. I did not like to disappoint them. . . . After giving my sister and her children their share, I distributed four women's dresses, a man's jacket, one pair of long pants, and all the babies' garments to different mothers for their half-naked babies—and, oh, it was indeed a great joy to see their faces with grateful smiles! All of us rejoiced with thanksgiving, for God sent His blessing through our brothers and sisters over there; and although there are few things left for us now, we have obtained a greater and lasting happiness for making others happy also.

"Yesterday another three boxes of children's clothing were received again. They will be used during the cold nights and rainy days.

"There are friends—eight families—who never received any relief clothing from the government and who are very poor. Each family lost one or two children, due to poor clothing, during the cold weather. They succumbed to measles and pneumonia. I am always praying to God that in some way they too will receive material help. We have a great faith that the generous Americans are the medium of His blessings on earth."

I am sure that all the members that have contributed in any way to our Rehabilitation Fund, through money, clothing, or service, will feel that they really have helped when they read the above excerpt from the letter, and will realize this is only one of many cases that has been so helped.

There is still another factor to be considered in regard to the rehabilitation work which the organization has to do. The direct help, such as described in the first part of this article, is one which, we hope, will gradually diminish with time. In other words, these needs are acute at the moment and we are doing all within our power to meet them. However, over a longer period of time, other important factors will bear more and more upon the rehabilitation program that will continue many years into the future. While the rehabilitation of the physical welfare of the organization and its members in jurisdictions throughout the world is of no small importance, the doctrinal rehabilitation is of equal or even greater importance.

It is important to remember that the heritage which constitutes the Rosicrucian teachings of today has been developed in all parts of the world. During the years of the war little progress was made in the doctrinal researches of the organization. While everything that we could do, in addition to the administrative work and the maintenance of the teachings of the organization, was done during these recent years, there has not been the amount of research and experimentation that is normally the obligation of the Order to promote.

It is obvious that continued research and addition to the teachings was out of the question in Europe. Members there did well to maintain themselves and even a small activity of the organization. In America research was handicapped primarily because of lack of man power; that is, the organization here in this jurisdiction, due to many of its

employees being in military service or in work connected with the war, had little opportunity to do all the research and development of its doctrinal work that it should have liked to have done. Now, that phase of our work must have future attention. It is an obligation of this jurisdiction to carry on activities which will not only help the continued growth of the organization, but will permit the organization to meet its responsibilities of growth and to add to its teachings and principles so as to pass on to future generations a greater heritage than that which we have received.

Consequently, it is the purpose of the Imperator and the Supreme Grand Lodge to institute, as rapidly as possible, various programs of research and study. These will be for the purpose of amplifying certain fundamental Rosicrucian principles and, through research in related subjects, of being able to incorporate either in the teachings of the organization or in supplementary work the results of investigations and study.

It is the policy and purpose of the Supreme Grand Lodge to be able to secure the services of the specially trained, in their respective fields, to carry on these activities. Research will be continued in our laboratories under the direction of the Imperator, with the assistance of our Technical Department, in the physical sciences and in psychic phenomena. I believe every member will realize that this is just as important an obligation, in connection with our rehabilitation plan, as is the rehabilitation of the physical welfare of its members.

This material, as it is developed, will be made available to all jurisdictions of the Order. It will not be merely a possession of the North and South American jurisdiction. This is all the more reason why it becomes an obligation, under our rehabilitation plan, to carry on this work for the welfare of the Order throughout the world.

Most of the plans for this doctrinal rehabilitation are still tentative, as outlined in these few remarks; however, the plans will gradually be more definitely put into effect and action in the years to follow. Announcements will be made concerning the type of work to be done, and in addition to the officers of the Supreme Grand Lodge and those working under them, the best available talent and abilities will be called upon to carry out research in specific problems.

Every member who has contributed to the Rehabilitation Fund will more and more come to realize that his contributions have been of a duo nature; that is, first of all, they help to meet the needs of those in immediate physical distress, and secondly, to maintain and continue a long-term rehabilitation of the world insofar as the doctrinal and practical applications of the teachings of the Order are concerned.

It is obvious that there is no limit to what may be accomplished here, but it must also be obvious that the inability of many jurisdictions to function adequately in the past few years has created a heavier obligation than usual upon this jurisdiction and the support of its members, not only in carrying on this doctrinal research, but also in making up for any time that has been lost because of world conditions.—A

A Personal Philosophy

Reference is made, from time to time, in our articles and various lectures given by officers of the organization, to a personal philosophy. Recently a member asked us to define just what is meant by a personal philosophy. Like so many terms in the field of philosophy, one finds upon analysis that "personal philosophy" is very difficult to reduce to a definition. Many attributes and characteristics of ourselves are not reducible to exact definitions.

In the field of physical sciences we are able, by the very nature of the things which we study, to isolate them individually and define each unit or section of them as we deal with it. However, in the fields of social sciences, psychology, and philosophy, we find ourselves dealing with the reactions of individuals to their environment; and to define any particular phase of these reactions is very difficult.

The average person does not think of his personal philosophy; that is, unless the term is brought to one's attention, the average individual probably does not consider that he has a personal philosophy, but once we become aware of such an existent condition we begin to speculate as to exactly what it may be.

If we should venture to confine within the scope of a short definition the meaning, which is implied by this term, we might define it as follows: a personal philosophy is

the composite of those ideas, attitudes, and habits that underlie the character of our personality. This is not supposed to be taken as a final and absolute definition; it is only a theoretical definition or a point of departure that will provide us with a foundation or basis upon which to work, if we are interested in further analysis. Notice that we have said, in this definition, that a personal philosophy is composed of a number of things and the total result insofar as it manifests itself or functions in the display of our personality, causes a total series of reactions of the self that make up the philosophy by which we live.

These include, as stated in our tentative definition, first our ideas. Now, ideas themselves are as difficult to define as is the subject matter of philosophy, but in this definition we would use the word with the most liberal interpretation possible, as to its meaning. Ideas would then include everything that we have learned or that which is ordinarily classified in the category of knowledge. This means simple facts such as, for example, the facts of mathematics. It includes not only the bits of knowledge which have become ours through life, but the results of our experience with that knowledge. We have put together the facts that we have learned and by using and considering them in our own minds have drawn certain conclusions and general ideas that have become a pattern of our thinking and therefore are manifest in our behavior. Under the classification of ideas, we would also consider ideals, because in the concept of our definition, ideals would probably be little more than ethical ideas; that is, only ideas which have to do with moral standards, with social etiquette, and the basis of our behavior, particularly with other people, coupled with the aims and ends in life which we have, would form the basis of ethical conduct and create in our minds the ideals to which we have assigned perfection and the hope of achievement. We might say then that ideas are the total of our knowledge that has come about through learning and rationalizing by ourselves to develop these principles.

The second part, according to our definition, that goes to compose a personal philosophy is our attitudes. Our attitudes will reflect our ideas, and try as we will it will be impossible, unless we are acting, to make evidence of attitudes that are not based on our

ideas. For example, the individual whose ideas are socially and morally correct, whose desire is to live properly in the accepted ethical and moral sense, with a desire to be a law-abiding individual and to, in a small way at least, contribute to the well-being of society, will reflect in his attitude toward all things such ideas or ideals, since they underlie his thinking. An individual, with the above ideas, will usually have an optimistic attitude. He will see the good in everything, and every person whom he meets will reflect in his attitude the ideas of constructiveness in which he himself has clearly based his thinking.

We might say that attitudes are the objective reflection of ideas. Whatever a person may conclude in his reaction to the world about him is based upon what he thinks of that world and therefore his attitude will be directly related to the ideas to which he has subscribed.

The third part of the composite philosophy that becomes our personal philosophy is our habits. Here again we must consider habits in the broadest sense of the word's meaning. This does not mean merely simple habits of everyday life, but a complete study of our reactions to all phases of life.

We are, it has been frequently said, creatures of habit; that is, we react and act on the basis of past experience. Habits could not exist without experience; in other words, our habits are the result of accommodation to things about us as we have found them to be practical or enjoyable. Any fixed habit has come about through action. Therefore, habits are an active part of our nature. They are the evidence of the way in which we have related our ideas and attitudes to daily living. A person whose ideas are of the highest would be very unlikely to evidence in daily life habits that were of an unsocial nature or unmoral nature. In other words, again we have the illustration, as in the case of our attitudes, that our habits are founded upon the ideas that compose the essence of our thought.

While it might be said that we are slaves of habit, we are more truly slaves of our ideas since our habits' patterns have developed from the ideas that have occupied our mental states. The whole character of our personality is therefore built upon what we have learned and the way we have used what we have learned. Someone may ask,

how then can a personal philosophy be altered? It cannot be altered unless both of these factors just mentioned are taken into consideration. Any knowledge alone will not alter our personal philosophy, but knowledge put into practice or rather into action in our thinking and living will cause a development of new ideas or at least to us new interpretations of older ideas. If we incorporate, through our thinking and acting, these ideas into our system of thought and action, our attitudes and habits will change with the new system of ideas, and it is therefore obvious that our personal philosophy will also change.

Where should we seek a personal philosophy? It cannot be found in any one source. There is no textbook of philosophy that will formulate a personal philosophy for you, but it is obvious that the intelligent person will try to draw upon all philosophies that appeal to him and that fit into the practices and moral standards of his day, and thereby from these many sources he will work out those ideas in his mind which will underlie a personal philosophy.

It is the purpose of the Rosicrucian teachings to help an individual formulate a useable and acceptable personal philosophy. The Rosicrucian philosophy is not necessarily a personal philosophy because it is a philosophy formulated by many individuals and studied by many individuals, but due to its integration of many fields of thought, it is the foundation upon which many people have found that they could build a personal philosophy.

We might go into a more detailed definition and into the technical explanation of a personal philosophy, but it might be better to give some consideration as to what a personal philosophy is supposed to accomplish. Probably, as is elaborated upon in detail in some of the highest degrees of the organization's teachings, the final and satisfactory personal philosophy is peace of mind. To the individual who has achieved peace of mind there are few worlds left to conquer. It alone is the key to harmony with all things and if a completely harmonious relationship can be established with all persons and with all things about us, including the entire universal and Cosmic scheme, then, in a sense, we are placed in accord with the highest purpose of the universe and, as a result, may achieve that peace of mind which is so satis-

factory that it might be considered one of the final purposes of life, if not the very final purpose.—A

Interpreting the Mystic's Prayer

In our December *Forum*, that section devoted to the *Greetings*, we discussed the content and value of prayer. We pointed out the misconceptions commonly associated with prayer and how they contributed to failure in prayer. We then proceeded to discuss the true mystical values of prayer and finally summarized these by a brief prayer. The latter half of the prayer, you will recall, was as follows: "*I humbly petition that I may perceive the fullness of nature and partake thereof, if consistent with the Cosmic good. So mote it be!*"

Recently, in an interview, a soror questioned the meaning of this latter half of the prayer. "What do you mean," she said, "when you say that I should perceive the fullness of nature, that I should partake thereof if consistent with the Cosmic good?" Her question, in my opinion, is worthy of an answer in the *Forum*.

First, we must presume that the Cosmic is good. We use the term *goodness* in the sense of being divine, constructive, creative, and all those qualities which man has come to associate with the spiritual. Obviously, it would be erroneous for us to petition the Cosmic—and prayer is definitely a form of petition—to receive anything, to be permitted to do anything, which would be inconsistent with the Cosmic good, that is, which would violate Cosmic principle. We could not expect to ask the Cosmic to be an ally of ours in any nefarious acts, such as oppressing another, denying another's rights or venting anger or the lower emotions upon some other fellow human. If our prayer is to take that form, it is futile. So the first thing to do is to weigh the purpose of your prayer against what you conceive to be the spiritual good. Find out if it is consistent with your own conscience; if it isn't, don't feel that you can conceal your real motive from the Cosmic and receive support for something which is contrary to Cosmic law.

Further, as we have had occasion to say before, the Cosmic is not a genie. We cannot rub a magic lamp and command it to do all sorts of petty things which we should do ourselves. We have been endowed with cer-

tain powers and faculties. We have been given reason to weigh our experiences. We have been given psychic powers to let us know when we are in harmony with the whole of the Cosmic. Therefore, we must first resort to the fullness of our own being, conscientiously, before we can expect any help from the Cosmic through prayer. In petitioning the Cosmic, it is best that we ask for enlightenment, that we be permitted to know the "fullness" of nature. By that is meant that we have a keen understanding of our world, our environment and ourselves, so that we can meet these problems and master them. With a full understanding of life and a closer attunement with the Cosmic, most of the things which we are ordinarily inclined to pray for, we can bring about by our own faculties and powers. It is through ignorance of the resources of the Cosmic that we make many of our mistakes and accomplish as little as we do. Everything comes through understanding. If we ask for that, we shall not need to pray so often for the particulars.

Let me use a homely analogy: one may have a pantry loaded with a variety of canned goods. Perhaps a great number of the cans are on shelves just beyond our reach. Consequently, even though all of these materials and foodstuffs exist in the pantry, unless we have knowledge of them the meals that we could prepare would be considerably limited. We might find that preparing the same limited meals would become monotonous and we might pray to be informed or enlightened with respect to some particular recipe to vary our diet. How much better it would be to pray for knowledge of the contents of the pantry, so that we might become familiar with all the canned goods on the upper shelves. Having that general knowledge, it would then be within our power to vary our diet and we should not have to ask in prayer for any particular recipes. Consequently, let us ask for enlightenment that we may know more of our own complex being, rid ourselves of ignorance and superstition, be more observant and more thoughtful. With the evolved consciousness that will come from such enlightenment, there will also come the ability to provide ourselves with the numerous things for which we ordinarily pray. This, in brief, constitutes an analysis of the last part of the mystic's prayer quoted above.—X

The Normal and the Abnormal

Someone has asked how there can be a definite distinguishing line drawn between the types of behavior ordinarily known as normal and abnormal. For many years—in fact, probably for as long as man has thought about his behavior—there have been many misconceptions regarding mental disorders and the reactions of the normal individual to the so-called abnormal or insane. We generally resent any suggestion of having characteristics in common with the mentally abnormal; that is, we normally divide behavior into the definite classifications of sane and insane. These classifications are very crude in that, as a rule, the two divisions are made on the basis of the behavior of those confined in institutions and those outside. In other words, as long as an individual seems to be able to carry on the reasonable obligations of society and is not endangering society by his behavior, he is free to go as he pleases and is considered sane.

A more careful analysis of behavior problems will indicate that so-called normal behavior on the part of the average individual is only a theoretical concept. No one is free entirely from certain types of behavior, which are minor forms of the more abnormal behavior patterns. There is, in a sense, a closed circle of behavior; that is, the borderline between insanity and genius is very close and there are many examples of individuals that fluctuate closely between definite antisocial behavior and actual evidences of genius. One of the most striking examples of behavior, illustrating these various points and also those of the general problems of behavior, shows us that the average individual ultimately gratifies his desires, hopes, and cravings partly in the real world and partly in the world of his own fancies. We shall try to show here that the gratification of many desires in the world of fancy is closely related to those types of behavior that vary from the normal pattern.

We all strive to dominate our environment. When we use environment in this sense, we are using it to the very fullest meaning of the word. We, therefore, mean everything with which we, as individuals composed of mind and body, come in contact that is not a part of our individual mind and body. In striving to dominate that environment—in other words, to try to make a living

and a reasonable adjustment to external circumstances—everyone finds that in this world of reality and fact some things prove unsurmountable and, therefore, man sometimes finds gratification by turning to the world of fancy. An important conclusion from this statement is that the normal differ from the abnormal largely to the extent in which and the way in which gratification is obtained in the world of fancy or free imagination.

In our span of life, particularly in our mental life where we are turning over in our minds the facts and knowledge which we have acquired as interpreted by experience, many methods are used by us which become the foundation of habits. Through these habits frank recognition, or expression of the facts which present themselves is avoided. This is, in a sense, a form of compensation behavior. We are trying to weed out the disagreeable things and in this process of modifying, rearranging, and combining facts in a way to suit us, we are living again in a world of fancy. The result may bring a feeling of inner satisfaction to ourselves, because we have found release or escape from problems and conditions that might otherwise thwart our actions and feelings.

To some individuals the mere facts of life are monotonous and, at times, even painful. Some people try to avoid these disagreeable conditions by resorting, temporarily or permanently, to a world of fancy. As we approach the limit of normalcy, this representation ceases to be playful and can become serious misrepresentation. Therefore, the danger line in the use of the world of fancy is whether or not we shall be able to return from fancy to the world of fact and reality. In other words, there is no harm in occasional daydreaming or letting the imagination have free rein. The important thing is that we must recognize that such free imagination can only be temporary, a form of mental recreation. If an individual finds that he cannot return from that fanciful world and face squarely the realities of life, he is fast slipping from normal standards.

All of us, at some time or another, obtain pleasure from fanciful gratifications or longings which we cannot fulfill. Dwelling upon these ideas, without coming out of our reverie, will lead to abnormal behavior. But, and this is important, many times this state of fancy, or giving imagination its free rein,

is productive and is expressed in the work of poets, musicians, painters, and others. The problem of behavior includes the whole field of psychology. While psychology may be technically the study of the mind, what that mind is, can best be judged by the behavior of the individual and, if we are to regulate our behavior in such a way that we can be realistic, we must realize some of the pitfalls of giving our mental capacities complete freedom.

We are placed in this environment to experience and temper us. It is the school of life and we are presumably able to use all our faculties to best adjust ourselves to it. Into the outer fringes of the objective mind, that area of mind which is frequently referred to as the unconscious or subconscious, there are built habit patterns that do not require our will to bring into manifestation. When these habit patterns are so much a part of us that we react without thinking, we must then closely examine those habits to determine whether or not they have been based upon the recognition of the real world which we have to face, or upon responses to our fancies. Normal, healthy mental hygiene is as worthy of attention as is physical hygiene. It can be considered by analyzing our own habits and seeing if our unconscious actions are in accordance with the demands of our environment, or whether they have been established upon the wishful thinking of uncontrolled fancies.—A

Leading the Blind

A question which has come to the Forum asks whether or not the seeing-eye dogs, which are trained to lead the blind, evidence certain psychic qualities in performing their duty. If we are to judge the actions of these highly trained animals and their intelligence, I believe that we will have to concede that the intelligence which they seem to use is beyond the realm of their objective senses. In this sense, therefore, the answer to the question is that certain psychic, or at least nonobjective, aptitudes are developed on the part of these animals.

When any individual is denied the use of one of his senses, there is a certain lack that is most difficult to replace and experience. This is particularly true with the sense of sight. While the loss of the sense of hearing causes much inconvenience, it is considered

secondary to the loss of sight and any of the other senses are considered even of much less importance if their capacity is impaired.

It is therefore with a great deal of interest that we look toward any training or any aid that can be given to the blind to replace their ability to see. The training of dogs to lead the blind is not new; but it has been elaborated upon in the past few decades, particularly in this country. There is one of these institutions near San Jose. The dogs are highly trained and then trained again with the blind person for whom they will be the eyes. These institutions are operated non-commercially, and a dog is supplied to a blind person for the sum of one dollar. Certainly this is a cause worthy of support.

It was the late Alexander Woollcott who probably did as much as any man to publicize the value of the seeing-eye dog and gained popular support to this cause, not only in terms of helping to finance the schools for training, but to gain a toleration on the part of the general public for these dogs. There was a time, for example, that a blind person could not take a seeing-eye dog into certain public or private buildings.

The development of these dogs in their training brings about a certain harmonious relationship between the person who is to be led and the dog who is to be his guide. This relationship is more than a purely physical response to a situation. The dogs learn to evidence high degrees of intelligence and to anticipate the needs of the individual they lead, as well as the dangers that might lurk in the path. Alexander Woollcott, in one of his famous stories, told of a seeing-eye dog that kept its blind master from falling down an open elevator shaft.

In my estimation it is doubtful that the dogs perceive the conditions entirely objectively. We speak of animals as having a sixth sense, which is no more or less than an ability to perceive beyond the limitations of the five objective senses. There is certainly something in the training and the sense of responsibility that these dogs have that indicates that the development is not alone in terms of the objective physical senses, but also in terms of that world of phenomena which we ordinarily refer to as psychic.

There are, at the present time, other methods of training for the blind. Some of these are being done to train blind people to be

able to perceive space through feeling to the extent in which individuals so trained do not rely upon their remaining objective senses but they are having certain psychic qualities sharpened. It has been shown that persons properly trained can, without any guidance, keep from running into obstacles that might be in their paths, to know when they are faced with various objects, and be able to step out of the way. Certainly this field of training is in its infancy and it may open up an entire new world to those who are deprived of sight.

This discussion, while not attempting to analyze the feelings and perception of the blind, does lead us to consider still another question—that of the relationship of human and animal psychology. The study of psychology is in its infancy; the behavior patterns that accompany life are so complex, and the mental, physical, and psychic abilities of man are so little understood that the field that lies ahead is a field of investigation and surely a new frontier for those who will hear its challenge.—A

A Purposeful Universe

In the basic principles of the Rosicrucian philosophy we accept the premise that the universe is teleological; that is, that it is evolving toward an ultimate purpose. This purpose may be completely beyond our grasp and ability to explain, but we accept that as a premise upon the theory that a Supreme Being or God, sufficiently powerful to bring the universe into being and to cause its manifestation to be continued, would be working and would have set into operation certain laws that would bring all those things to an ultimate and purposeful conclusion.

The question arises, in such a purposeful concept, as to where destiny or human will enters? What are the factors that control these ultimate things? I do not wish to make this a discussion of free will versus determinism, but we might point out that a man may follow a path or a road in a number of ways. There may be a dozen or more roads leading into a city. In other words, from the standpoint of our illustration, they would all have a purpose—that is, of reaching the city—but the roads could differ in many ways. One could be a perfectly engineered, beautifully paved and landscaped, four-lane high-

way, with the minimum of curves and with many tunnels and passages that would take the traffic through mountains and hills, and thereby be the most direct route. Other highways could be less elaborate, and some could be merely dirt roads winding through hills, and requiring the fording of streams, and, in other words, offering a most undesirable way to travel.

The point is that regardless of the types of roads and the manners in which they were built, they would all lead to the same place, and if anyone had to go to that city, he could choose the way he desired. He could go the most direct route or the most indirect, the most comfortable or the most uncomfortable. He could even vary his route although he may have taken the same road as another; he could refuse to drive on the correct side, and many other ideas could be presented. However, regardless of how a man would proceed and which of the highways he would select, it would be a purposeful end; however, his individual actions, as he would proceed, would be apparently within his own field of choice.

A teleological universe, the idea of an all-powerful Being making the end purposeful, is somewhat in accord with this picture. There are many ways by which this purpose of the universe could be achieved. There are many paths to select, and man is given the intelligence and a sufficient amount of freedom to make at least some selection. Therefore, destiny is partly within the hands of the individual. It would seem that the whole universe, while manifesting in its individual entities in various ways, is a mass of harmony, all pointing toward an end or purpose beyond our immediate vista.

The question arises—Why is not astrology, then, taught by the Rosicrucian Order as an example of the harmony of the universe and the effect of the various influences manifesting through the universe upon the individual? Astrology is a very interesting subject and has been studied by many Rosicrucians of the past and present, but it is still not a fixed science. There is much room for human interpretation—I mean, more room than in many other sciences—and it has not been incorporated as a part of the Rosicrucian teachings because it is a field of investigation and research rather than an exact and final word upon the subject of destiny and meaning in life.

The Rosicrucian Order neither approves nor disapproves of the study of astrology, any more than it approves or disapproves of the study of chemistry, astronomy, or any other subject that anyone could mention. Those who find the study of such fields of interest and of being worthy of research are free to follow their inclinations, and they will not find, in an unbiased application to the subject, anything of importance outstandingly contrary to the basic teleological theory as contained in the Rosicrucian teachings. It is true that individuals who have interpreted astrology may interpret it as differing from the fundamental Rosicrucian principles, but the underlying content upon which most authorities on the subject are agreed will also point toward a teleological, purposeful Creator, and the universe which He has established.—A

The Rebirth Cycle

The question before me is: Do the cycles of reincarnation alternate between periods of physical and psychical development? In other words, if during one physical reincarnation our development is primarily physical, is the development primarily psychical during another? The answer to this question is definitely "no," but possibly some elaboration is needed in explanation.

First of all, the question is asked because of an ever-existing misunderstanding of the place of the physical in the scheme of things. The average individual is so materialistically minded that even if he subscribes to an idealistic philosophy and acknowledges that material is a secondary characteristic, or part of the scheme of the Cosmic, the ever-present materialistic factor in his thinking still leads to such questions as the one we are now discussing. What possible connection could there be between the physical bodies of individuals in their different reincarnations? The physical body is a temporary vehicle for the manifestation of the soul for so long as this particular body may last. Once the soul has used this body for its particular purpose, it no longer serves any purpose whatsoever, but must return to the chemicals that compose it. In this sense the body is purely a temporary means of expression for the soul. It serves only a limited purpose for a limited time. It does not exist in its complete form between

incarnations; that is, it would be ridiculous to conceive that the soul would reincarnate in the same body. Since the body is of the material world, it returns to that material world, and that particular combination of materials would not take place again.

Fundamentally, the concept of this question is an unconscious allegiance to a certain desire that materialism does have some meaning and importance. While it is very true that the material factors with which we have to deal are important while we are here dealing with them, they are of no importance between periods of incarnation on this earth. When the soul-personality leaves the body at transition and enters into another period of its development, it carries nothing whatsoever of the body. It carries only the experience and memory of that which it was its purpose to learn and thereby adds to its total development during incarnation in that particular body. In the next incarnation the soul will be attracted to a body which will become its vehicle for another period of life on earth. That body will serve the particular needs of the soul, and will again be cast aside when that need is fulfilled.

We must never lose sight of the fact that the cycles of reincarnation are a part of the law and order of the Cosmic scheme, and that the purpose and fundamental operation of these laws and the order established lie completely outside the realm of the physical or material world. It is not for us even to determine whether one particular cycle of reincarnation is devoted to any particular thing more than it is to another. We do know that the purpose of any incarnation is twofold—first, for continued growth, experience, and development, and second, for the fulfillment of many karmic responsibilities or obligations. Due to the nature of our past lives, whatever they may have been, we will incarnate under such conditions that will fulfill our needs. Therefore, whatever may be the condition of our incarnation in a physical body, it all returns to the same fundamental principle. While we do not see the full meaning or the full scope, we are placed here to master a certain set of circumstances as best we can. The environment in which we are placed is a challenge of the experience which we need, and the better we understand and grasp that situation, the more rapid will be our development.—A

The Evil of Money

One of the ideas that Rosicrucians have always abhorred has been the idea that money in any shape or form and of any value is the proper means of compensation for man's efforts, labors and devotion. Whether the ancient system of trade and exchange could be adopted and made feasible in these days or not is another subject entirely. It might not be possible for the worker today to work and produce that which he is best able to produce and receive in exchange for his labor such commodities and necessities as would meet his general requirements, and become adequate compensation. One thing is certain, however, and that is that money is not the best way nor even a fairly good way of compensating man for his labor and his products. If we did not have money, it would be impossible for a few men in any community or in any country to accumulate a wealth or a power that is fictitious in one sense, and yet, highly dangerous and explosive, influential and overpowering in another sense. If we did not have money, it would be impossible for nonproducers to live on the compensation that their forbears had received, and to lord themselves over those who are laboring and deserving. If we did not have money, it would be impossible to bribe and buy and influence persons and groups of persons; and the causes for money, forms of crime, would be instantly eliminated. Likewise poverty would be eliminated.

If you will stop and reason the matter you will see that the fact that there is such a thing as money, is one of the great errors in man's thinking and scheming from an economical and social point of view. But because we believe this and can understand it, we do not become radical socialists nor dangerous and irrational thinkers; nor do we form any society with the intent of doing away with money; nor would we recommend that all the money in the world be put into one pot and redivided or destroyed or treated in any other revolutionary way. If money is as wrong as we often feel it is, then the evolution of man and the evolution of man's thinking will gradually change that form of compensation, and we will have something else.

Reprinted from FORUM, Aug., 1932, since it answers a present-day question



The Universe Beneath Your Reading Lamp!

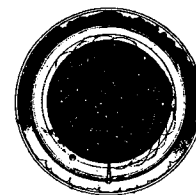
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This is a cross section of the universe, the earth; in its center is space with the specks called planets. Around the inner edge of the outer circle can be seen the topography of the earth, mountains, plains, etc.



The inner surface is a negative, magnetic area, and the positive center accounts for the condition of the sun and other phenomena

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WIND IN THE NIGHT

Let me walk near the starry sky at night—
Illumined by the sparkling stars above—
Uplifted, while the wind tears through my hair,
Convinced that dawn will break with peace in sight.

Let me walk onward and see unchanging things
And run and jump and know the wind's sharp sting,
Aware of God in swaying, restless trees,
Enchanted by the voices night wind brings.

Let me feel calmed by the breath of Autumn night
While rustling leaves go whirling past my feet
And summer sleeps beneath the faded lawn.
Serene, I feel God's strength. Wind in the night!

—Jeannette Carter Brautigan.

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FOR MEMBERS ONLY

Greetings!



Dear Fratres and Sorores:

Societies and organizations, which have the highest idealism, sometimes unwittingly develop customs which tend to defeat their purposes. The commonest mistake made by religions, and ethical and philosophical societies, is not to provide sufficient flexibility for the interpretation of their doctrines.

Most religions have based their doctrines upon some hagiography, that is, some source which they conceive as sacred. This may be the words of a Messiah at the time of his illumination, or words which are said to have been uttered directly by God to some humble worshipper. Very few of such sacred utterances are to be found in the direct writings of those who first experienced them. The majority have come down by word of mouth, for centuries. They have descended not only by word of mouth from one person to another, but from one language to another, and from one civilization or level of intelligence to another. Such sacred principles are bound to be influenced by the human minds that deal with them. The clergy and priesthood of each era, in translating the principles into their languages, would frame them into words and sentences having what would seem plausible meanings to them. The laymen or religious adherents take these proclamations, with their modifications, and accept them literally, as if they had emanated from the divine mind in just that manner.

It is perhaps the devout layman more than the religious professional, the priest or clergyman, who often insists on no deviation from the initial interpretation made by his church. To alter a single word, to revoke a doctrine because of an obvious former misconception, is considered a sacrilege by him. To such an orthodox religionist, the application of reason to the tenets of his faith constitutes a worldly attack upon divine precepts. He closes his ears as though he were being tempted by Satan himself.

Eventually, some religious practices and customs, once begun on the assumption that they were consistent with an inherited theological dogma, become obnoxious to the lay-

men themselves. The impact of education, and of the greater experiences which it provides, causes these religionists to realize that to insist upon traditional but obviously mistaken interpretations would make them guilty of religious cant and bring their faith into ill repute. The intelligent religionist realizes that this necessary adaptation of terminology and meaning to a broader human understanding has not made him any less devout. In fact, if he were obliged to conform to dogmatic interpretations against which common sense rebels, he would find himself losing respect for religion. The ecclesiasts, the heads of sects, who have not realized the need for a revision of their terminology and interpretations from time to time, can hold themselves responsible for the loss of church membership. For example, a Christian sect or denomination, appealing to the progressive element of the present day, could not hope to have its followers sincerely accept, in literal fashion, the statement in *Genesis*, that God created the world and all its creatures in six days of twenty-four hours each. It is too well established in circles of learning that the original meaning of the word *day* was not our period of twenty-four hours, but rather some other *period of time*. Consequently, six days would mean six periods of time. What these periods were, in the sense of what we consider them, is unknown.

The wise theologian also knows that most of the sacred writings, as the Bible itself and the utterances of Christ as they come through his disciples, are mainly allegories. Their purport, from a spiritual or moral point of view, is inescapable, yet their specific interpretation must be adaptable to the prevailing intelligence of the times. In explaining the difference between right and wrong, for analogy, and the reason therefor, different examples would need to be used for a child of five and for a boy of fifteen; yet the underlying principle would remain unaltered in either instance.

For a considerable time, the Church of England inveighed against cremation. They tied their objections to an illiberal interpretation of one of their doctrines. They made it

appear that God objected to the cremation of the body because it would defeat the ultimate Judgment Day, when bodies were to be resurrected again on earth. To intelligent persons the inconsistency of this was most apparent. Bodies interred in the earth, as experience has revealed, eventually disintegrate into impalpable parts. If these parts can be reassembled on Judgment Day, so too, can the elements of a cremated body be assembled. Further, for sanitary and other reasons, cremation has become more and more popular. Consequently, the dignitaries of the church bowed to these facts and, not more than a year ago, conceded that cremation was not a religious offence, and therefore permitted it. Unfortunately, however, this meeting of the times, this necessary alteration of dogma and terminology, is often delayed too long. When such happens, too many persons have lost faith in their religion. They may have become, as a result, agnostics or atheists.

Religion is not alone guilty of this mistake. Mysticism and esotericism are guilty, as well. Even in the Rosicrucian Order we must be careful that misconceptions do not fasten themselves upon our terminology and become superstitions which will prevent the very things we want to accomplish. I have in mind at this time the words for the two opposites or contraries, namely, *negative* and *positive*. I find that there is an increasing tendency among students to place in a disparaging light everything which, by contrast with something else, is negative. They have come to believe that the negative quality or polarity of anything is either harmful or, at least, a deterrent to be avoided.

In the first place, let us realize that, in almost all instances, negative and positive are but terms for relative conditions. Many times a thing or condition is negative only by contrast to something else. In and by itself or perhaps in relation to something else, it might have positive qualities. To better understand this, we shall touch briefly upon the nature of the positive and negative, which subject was more fully discussed in a *Forum* of some time ago. The positive of anything is the *fullness* of its nature, its capacity, or its function. For simple analogy, a quart container is manifesting a positive quality when it is full to the brim. In other words, it is meant to hold that much and, when it does

so, it is completely positive in its function. An airplane, that has been constructed to attain a speed of four hundred miles an hour, is positive in its function when it is travelling at that speed. The lesser or minor state of a given thing or condition is, therefore, *negative*. A quart container, which is only half full, is negative by contrast to what it can hold. A plane, which is capable of four hundred miles an hour and is flying only three hundred, is likewise negative in its function for the same reason. However, sometimes a negative or minor state is needed and is far more beneficial than a positive one. A man may be capable of expending tremendous physical energy for several hours. By doing so he is positive in that he is using fully all the powers of which he is capable. In maintaining this positive state of maximum effort, he may bring about serious physical effects. It would, therefore, be best that he become *negative* after a few hours, that is, do a little less than he is capable of doing so as to conserve his strength and avoid injury. Such a negative or minor state is quite essential.

Most certainly none of us think of sleep as being detrimental, or an evil state. Yet it is negative, both from a psychological and mental point of view, because we are less active. Again, certain qualities are often called *negative* only so as to distinguish one from another, when, in fact, both are equally important and active in their accomplishment. In such instances, the word *negative* is merely a name. We speak of negative and positive electrical currents. Do many of you realize that such names are merely arbitrarily given and that the kind of electricity called *negative* could just as well be called *positive*? By universal consent, scientists have agreed to call "that kind of electrification which appears on glass, when rubbed with silk, *positive* (+); and that kind which appears on sealing-wax or vulcanite, when rubbed with flannel or fur, *negative* (-)." They are two different kinds of electricity, but the negative is not necessarily different in its accomplishments in contrast to the positive. In other words, it is not a lesser, or less important quality.

Certainly you will recall, in the Rosicrucian teachings, that it is most beneficial for health that the body be given passive or negative treatments at times. If we think of posi-

tive in the sense of maximum action of any kind, then it must be agreed that there are innumerable instances where the passive state or less active one is required. An individual, for example, who is of such a nervous temperament that he is capable of great emotional outbursts, will be very positive when giving vent to them. However, because such were positive, certainly no thinking person would recommend that he, at all times, be positive or, in other words, be in an extreme emotional state. For such an individual, a relaxing *negative* temperament or less of a manifestation of his emotional states would be preferable.

Obviously there are some conditions or states where at all times the positive is the ideal one. Mystically, it is held, and rightly so, that the most positive state of man is the fullness of his spiritual nature. We are not conforming to the potentialities of our whole being unless we are expressing to the best of our ability the spiritual *inner* self. The more we are guided by this self, the more *positive* we are in the Cosmic or mystical sense. A deficiency of spirituality, the opposite or lesser state, is, therefore, *negative*. Consequently, in the moral or spiritual sense, non-spiritual conduct or living is, therefore, *negative*. It is generally held that immoral or evil conduct is, consequently, *negative*, but, as we have seen, to arbitrarily stretch this principle of negative conduct, so as to apply to all negative conditions and factors in every other realm of living and phenomena, is an exaggeration and is absolutely wrong. The negative polarity in health, oftentimes in the thinking and in various forms of activity, is essential and constructive.

A very sincere member has been unfortunately influenced by this traditional, fixed, and erroneous idea that all things negative are destructive and evil. This member says, "Because these things are seated in my mind, until I come to other conclusions I will not practice or perform any exercise attracting or applying influences of the moon (because of its predominately negative polarity). Regardless of what I have seen demonstrated in a material sense of how it manifests in vegetation, I want (to know) and am more concerned as to how and whether it is best to encourage its influences for the Soul."

Old occult superstitions have made it appear that all negative qualities are evil. Let

us, as Rosicrucians, fight against such ideas which adumbrate the true value of the negative as an opposite, needed, and worthy polarity in the Cosmos. We must keep our doctrines flexible.

Fraternally,
RALPH M. LEWIS,
Imperator.

Is Birth Control Mystically Wrong?

A soror arises to ask this Forum: "Does the practice of birth control constitute a violation of any Cosmic principles? Do those who do so, interfere with the Cosmic law of compensation or karma?"

The entire problem of birth control is a complex one. It involves economic, social, and religious factors. It is therefore very controversial. It may be said that one's agreement, or disagreement, with the practice depends upon which of the three factors is the most closely related to him. The term *birth control* is a common one, the actual meaning being control of conception. It is a mechanical, or chemical means of limiting births, rather than abstaining from relations leading to conception. Those who favor birth control are usually not advocating abstinence from sexual relations but rather the prevention of the birth of undesired children.

In modern times the first public utterances upon this subject were met with violent rebuff, on the basis that it was a subject unfit for public dissemination. An extensive pamphlet on the subject was written by Dr. Charles Knowlton in the late nineteenth century, entitled *Fruits of Philosophy*. Annie Besant, the prominent Theosophist, favored Dr. Knowlton's work and assisted in its distribution, for which she was persecuted. Margaret Sanger was perhaps the most noted advocate of birth control, sacrificing herself so that the facts about the matter might come to public light.

One of the strongest arguments in favor of birth control has been the economic factor. At one time it was expounded that the world's population increase was outrunning the natural resources and that this would eventually result in world-wide starvation. In the most progressive countries where education has brought about mechanization of farm equipment and the processing of food, the food

supply has kept abreast of the increase in population. On the other hand, in countries such as India, the increase of the population is a serious menace; the methods of planting and reaping crops are most primitive and laborious. The fertile lands under cultivation are not sufficient to supply the increasing masses. The results are periodic famines. The argument is advanced that in the most advanced civilized lands in modern times, the adequacy of food is not merely caused by improved methods or products, but is caused, also, by the holding down of the birth rate. Long tables of statistics have been prepared to show the rate of birth and infant mortality according to economic levels of society. The following is but an example:

BIRTHS PER THOUSAND

1921

Upper Middle Class	98
Intermediate Class	104
Skilled Workers	141
Unskilled Workers	178

INFANT MORTALITY PER THOUSAND

1921

Upper Middle Class	38
Unskilled Workers	97

This would show that those who are less economically prepared—the unskilled workers whose income is lowest—have, in fact, the most children. Among this same group the infant mortality is the highest. This, it is said, is due to malnutrition, and to lack of proper sanitary conditions in the home and community. The general conclusion formed from such statistical tables is that the more prosperous the social class, the lower the fertility.

Is there a mean as to the number of children a family should have in order to maintain the world's population so that it will not decline too rapidly and yet not cause an economic burden to the family? One sociological calculation is that there should be no fewer than three children to a family. There have been those who have been alarmed by the declining birth rate in England. Such a decline might be evaluated as a military hazard. From the economic point of view, it

was discovered that in normal times the decline gave greater assurance of security of income. Further, it provided an equalization of opportunity for education. It must be apparent to any thinker that unless business and commerce can provide increased opportunities, a rapidly increasing birth rate would presage an employment problem. Especially is this true in nations which are highly mechanized, as America and Great Britain, where one man with a machine now does the work of what ten, or possibly one hundred, persons did formerly.

Where religion does not interfere and knowledge of the control of conception is not suppressed, the working classes desire to restrict the number of children born. Many families just could not afford the almost annual births with their attendant expenses. Among the indigent classes it is not unusual to find a mother with an infant child in her arms, going about her duties, expecting another child, and with several children of preschool age clustered about her. The harassed woman must take care of this brood, care for her home, and perhaps assist in some manner in providing the family income. Because of a drastic economic condition, the mother is often undernourished and has to resume her heavy duties before she is well able to, following the frequent childbirths; this causes her to suffer, sometimes permanently. It may be argued that if the economic situation were improved, the mother could acquire assistance for her large family; and that the cause of her distress is economic and not due to the births of numerous children. The fact remains, however, that all through history there have been economically distressed classes. There is no indication that the needy will not always be with us. Therefore, those who find themselves in such a status should be able to control conception until they are better able to care for the children.

Another reason advanced for birth control is the prevention of the spread of disease—both mental and physical. Idiots and the otherwise mentally deficient should not produce offspring. When such persons are already married, they should be encouraged to practice control of conception.

One sociologist has stated that because of the rapid increase in population the *innate*

bodily and mental characteristics influence it more greatly than do the *acquired* ones. Uncontrolled birth, that is, unplanned parentage, means the inculcating of many bad characteristics, the hereditary aspects of which become stronger influences than what would ordinarily be the result of the individual's natural selection. Where children can be reared properly, shown adequate care, and trained in character development, the self-control is strong and the natural selection of conduct is higher, and tends to evolve society.

Those who favor birth control, from the economic, sociological, and medical point of view, are not necessarily urging *fewer* children, but rather sufficient interludes between each birth in order to protect the health of the mother, and to assure the family recovery from the economic burden these births entail, and to give the parents sufficient opportunity to properly care for the child, physically and psychologically.

One of the strongest opponents of birth control is *religion*; of the many religions, the Roman Church is its greatest opponent. It has been declared that the Roman Church is opposed to birth control because it acquires its temporal strength from the great number of its adherents, and the early influence it exerts upon the child. However, a cardinal of the Church has spoken with respect to the Church's position. The substance of his argument is based upon religious precepts and the dogma of the Church. He holds that there is no law of the Church prohibiting *continence* among married people; they may, in other words, abstain from sexual relations for spiritual reasons if they so desire without offending God or the Church. However, the cardinal further explains, to exercise the act of generation and to frustrate the purpose of it is to antecede any ecclesiastical law. He means, from this point of view, that indulgence in the sex act for other than the purpose of conceiving children is more than a violation of any law of the Church—that it is the violation of moral law, as well. The cardinal points out that it is not sinful to act freely in accordance with your natural desires *if* you do so for the purpose for which they were intended. This would mean that sex relations are for procreation only. Any form of birth prevention is, the cardinal con-

tends, in effect an emphasizing of sex gratification. He concludes with the ecclesiastical opinion that marriage elevates people to a sense of responsibility, at least to "a supernatural dignity to cooperate with God, in peopling heaven with the sons of God."

From the unorthodox and mystical point of view, birth control does not interfere with the law of karma. Remember the ontological law expounded in one of the early Rosicrucian degrees, namely, that "the Soul enters the body with the first breath of life." Where there is no body, there is no soul-personality manifest! Until the body exists independently—as at birth—the Soul does not manifest through it. Consequently, such beneficent, or other karma as a Soul must experience, cannot come about until it expresses itself through a separate consciousness. The mystical principle is, however, different in its application in the matter of abortion, which is the destruction of the embryo. It is a wilful tearing down of a creation of Cosmic and natural law. However, in the event of an emergency, abortion is sometimes practiced in order to save a mother's life. Such an operation is obviously not for materially selfish reasons.

From the most rigid mystical interpretation, sexual relationship should be abstained from except for the purpose of the conception of a child. Our natural desires are given to us, not for personal gratification, but to bring about higher ends. We are made to enjoy eating, not merely for the purpose of appeasing our appetites, and pleasing our palates, but from a natural compulsion to nourish our bodies. On the other hand, frustration creates subnormal beings, unable to further moral and Cosmic principles. Likewise, when children become neglected, because of unplanned or uncontrolled child bearing, and become criminals, or diseased, it is a Cosmic violation. There is only one middle path. It is the conformity to the highest moral relationship which one's marital and economic circumstances permit. This will undoubtedly be acceptable in the omnipotence of the Cosmic mind. In other words, all circumstances with respect to whether one should have children, or as to how many one may rear to be worthy of life, would be weighed on the Cosmic scale of righteousness.—X

Silence

The term *silence*, or *entering the silence*, is one quite frequently found in the writings of various individuals who have been classified as being connected with metaphysics and new thought movements. This particular terminology is not used as an outstanding or important part of modern Rosicrucianism. Probably the reason is that its use, like that of some other terms, has been overdone. By this we mean, that because of indiscriminate usage the meaning of *silence* has fallen short of its true purpose.

We feel that our system and procedure of concentration and meditation take into consideration all the advantages that have been ordinarily classified in the popular conception of the idea of *entering into the silence*. However, due to the fact that the term is so common, it is quite natural for our members, who have read material emphasizing the subject, to ask questions as to our viewpoint upon this particular subject. We will therefore try to analyze all the possible meanings that these terms could include.

First of all, as already implied, the terms assigned to *silence* have become so free, insofar as the interpretation of the general idea is concerned, that there is no clear-cut understanding and definition, even among those who regularly use it, as to exactly what is meant. As a result of the confusion in the terminology, regardless of what the term may be, a misconception develops, and little is left of true value in the original idea itself. The Rosicrucian teachings are dynamic; that is, there is something to do on the part of the individual if what he hopes to accomplish is ever to reach a manifestation of reality in his life.

Silence, or the so-called process of entering the silence, when considered as a purely passive state, amounts to very little. Something cannot be accomplished by doing nothing. The individual who thinks that entering the silence is merely to sit down, close his eyes, fold his hands, and do nothing, is going to accomplish exactly that—nothing. Our process of concentration, so well known to every neophyte, is definitely a procedure which, if it is to be effective, must be followed step by step. We reach a point in those steps when passiveness is important, but just to be passive and nothing else is literally a state of

doing or accomplishing nothing. Therefore, a true concept of the use of silence means a broader understanding of what the term implies, and it seems to me that there are three forms of silence that must be considered. This interpretation of dividing it into three parts is not necessarily original with the writer. I believe that it had its origin in the practices of certain forms of meditation in the Far East, although I am not positive of tracing its origin.

Let us examine these three points: First of all, is the obvious meaning of silence—that is, the silence of the tongue. To be silent is frequently more wise than to speak, and, in a broader sense, silence of the tongue means control of speech. Being able to speak wisely when necessary and to keep still when it is better to say nothing is a hard trait for the average individual to develop. There are people who by natural disposition talk too much or not enough, but whether a person is a fluent speaker, or is inclined to be reticent, there is still the importance of silence of the tongue while making the decision as to what should be spoken and what should be left unsaid.

Every person can draw upon his own personal experience to realize that there have been occasions in his life when it would have been better to have said nothing—or, occasions when he should have spoken and did not. I believe, too, that most of us secretly admire the individual who seems to be able always to say the right thing and say it without too many words. The ability to be able to speak our own minds intelligently and to keep still when speaking would be useless is a trait most worthy of development, and, again I repeat, a difficult one to develop. Most of the time, what we say, or do not say, is affected more by how we feel about a situation rather than by pure reason. We frequently leave things unsaid because we are afraid we will hurt or offend someone, even though we know that it would be better for certain things to be said and for the person to be hurt rather than for us to remain silent.

Almost the same thing applies as to *silence*. There are times when we do not speak because we are considering the feelings of another person rather than his best interests. Whether we should speak or be silent, therefore, resolves down to a very personal prob-

lem. Where it might be wise for me to speak, it might be wise for you to remain silent, under almost identical circumstances. There may be one rule that we can gradually develop in our own thinking, and that is, to be intelligently informed about the subject to be discussed. We should be able, concisely and definitely, to make a statement on matters requiring our consideration. Much loose talk is harmful, not so much by the fact of speaking, but because people pass on someone else's opinion rather than to reason out the facts. So we might say that this basic rule means that we should not speak dogmatically upon subjects with which we are not familiar. If we must speak—if we must be called upon to express our judgment upon anything, then we must be informed so that at least the words which we say will be sincere and founded upon an effort to know what we are saying. The very opposite is obvious when a situation demands that we speak about something upon which we are not an authority. Let us then develop the habit of being obvious, and simply state that we have nothing to say on a given subject because we are not sufficiently informed as to all its implications; or, we can say that we are informed to a certain point and we know this or that, or have formed opinions from our analysis of the subject matter. In summing up the silence of the tongue, it all comes to the point of using judgment in all our speech—of thinking before expressing our opinions or ideas in words.

The second concept of silence is more personal. It is "silence of the mind." Possibly we rarely think of silence insofar as our internal selves are concerned. In fact, one thing which has given rise to the idea of silence in the terms which we are now considering, is the fact that all consideration has been given in terms of the tongue—that is, of actually speaking. However, there is a deeper form of silence—that of our innermost nature which we call here, for convenience, "silence of the mind."

Silence of the mind is basic control over idle wandering of our thoughts. We have repeatedly said that thoughts are things that have certain potentialities, and that wrong thinking and right thinking have definite affect upon our lives and our environment. This is an important point of the Rosicrucian teachings. If thoughts are such as we have

described them, they are important because in our lives they have value, and is it not wise that we should use them carefully and not waste them? Idle thinking, then, free imagination or daydreaming, is an offense to the self. It is the failure to exercise silence of the mind. If we allow ourselves to do nothing but idly daydream, insofar as our thinking is concerned, we are wasting the very vital life force that constitutes our being, and we are taking time and effort in thought that should, at least in general, be creative.

It may be an enjoyable daydream idly to think how advantageous it would be to be wealthy, or to accomplish this or that. However, merely to daydream and do nothing about it is giving the mind free reign without control, and is not exercising good judgment. Silence of the mind is directing our thought—throwing out idle speculation and daydreams of what might be and directing our thoughts toward bringing about a state that we believe would be better. For example, far better it is for the individual in his moments with himself, in his own thinking, to try to direct his thoughts toward such qualities and ideas as will bring about happiness and contentment than it is to idly speculate upon what he would do if he suddenly were given, or inherited, a million dollars.

Although this has been repeated many times, none of us know whether that large amount of money, for example, would bring us happiness, although at the same time most of us would be willing to take that risk. Possibly, happiness would result from a large financial gain, but to daydream merely on how we would spend this money is to waste time in the utilization of smaller and less conspicuous forms of wealth. Therefore, if we are to enter the silence—to refer to our original terminology—we are to control the tongue and control our thoughts. Each has its place.

The third form of silence we might call "silence of the will." We have all heard, probably from the very time that we began to be aware of ourselves in childhood, that self-control and the development of will power are important personality traits. There is no question as to the truth of this statement. Unless intelligent human beings exercise will power, society has no formation or system whatsoever. In fact, most unsocial

acts are the refusals of individuals to exercise will power to conform to the good of all. So, silence of the will means the ability to direct oneself toward the development of a worthwhile, highly moral character. Silence of the will may cause us to be able to take from the foremost place in our minds the gratification of our physical desires. This does not mean that it is not normal and right for the individual to gratify all physical cravings within reason, but gratifications can be directed with temperance. They need not become the dominant purpose of life, and silence of the will means to relegate the craving of a physical sense to its proper position.

Silence of the will is therefore a process of gaining perspective. Food and drink are a most important part of our existence, and most of us enjoy good food and various forms of beverages when taken at their proper time. But to devote all our attention and effort merely to the satisfying of this one physical desire will make men gluttons or drunkards, as the case may be, or perverts. Concentration upon these physical desires gives us a warped viewpoint of life and definitely contributes to antisocial activities. So in silencing our will and thereby controlling it, we are merely giving physical things their proper place in a physical world.

Another factor with which this silence of the will can be concerned is the development of emotional control. Absolute free reign of emotions—that is, if a person lives, acts, and reacts purely as he feels as the emotions happen to be at the moment—is actually a form of insanity. The individual who has lost all control of reason and acts purely upon feeling is no more a sane, normal individual. To a lesser extent, we who may be swayed by emotions more than we are by reason have not properly directed, or, to use this term, silenced the will.

This consideration of silence reveals how it is with many things—that they are not as simple as they seem. To enter the silence, then, is to establish a condition of creative control of ourselves. It is not only keeping still as far as speech is concerned, but it is also the constant development of our mental and volitional attributes. This is not a thing that we can assume for five minutes and forget for the remainder of the twenty-four hours of the day. It is something that we should practice all the time. I might add

that it is not meant that silent meditation in the ordinary sense is not worth while from time to time. It is valuable for relaxation and as a medium for inspiration, but in itself it cannot accomplish everything.—A

Why Do Dreams Recur?

A frater from the State of Florida rises to address our Forum. He says: "I would like some information on the subject of dreams, particularly those which recur occasionally during a long period of years. Though my business experience ended a number of years ago, I have dreams that I am still in business, but apparently unable to accomplish anything."

"My brother, who is a pharmacist, tells me that he frequently dreams that he is back in his store trying to put up prescriptions, with the store full of waiting customers. There are no clerks around and no clean utensils to be had for use in the making up of the prescriptions."

Dreams are perhaps one of the oldest mysteries of man. Perhaps they were likewise the first experience that man had of the duality of his own being. In fact, some authors on the subject of primitive religion and the psychology of religion believe that the idea of soul and of the inner self came to man from his dream experiences. To the primitive mind, dreams were as actual as the waking state. The acts which occurred in dreams were considered as being those of another self—an ethereal being that departed from the body to perform the acts of the dream during sleep. It is not strange, therefore, that superstitions have developed about dreams, many of which persist today.

In modern times, as a result of psychological experimentation, we have come to learn much about the causes of dreams. We know that dreams are not of supernatural origin. On the other hand, we are still not certain as to the exact cause of every type of dream. We do know that all objects and actions which are set forth in a dream are *symbolic*; they stand for some subliminal, some subconscious thought or experience. The difficulty exists in finding the relationship between objects of a dream and that which caused them. A certain thing or conduct in a dream is a symbol of some antecedent thought or experience, or at least associated

with one. But which one? Why do I dream that I am falling? What is the cause of my dreaming that I am flying merely by flapping my arms? The superstitious person attributes omens to the elements of his dreams. In other words, he relates them to some incident of actual experience from which he tries to draw a meaning. However, the psychologist knows that the actual stimulus which caused the dream may be quite different from the one which the thinking mind attributes to it.

Many of our dreams are the result of sensory stimulation—that is, the stimulation of our receptor senses of feeling, smelling, and hearing, while we sleep. Such dreams are caused by external agents. The stimulation of the senses during sleep will not generally produce the same results as when awake. Only random ideation occurs, causing dreams. The body may be slightly touched while the subject is asleep. The stimulus will not be sufficient to awaken the sleeper. The ideation or the ideas which he has, as a result of such a sensation, will not be exactly the same as if he were awake. Such ideational processes have a low degree of integration, that is, the ideas are not tied together in as orderly a fashion; they are haphazard, resulting in the peculiar nature of a dream. In a waking state, if you experience certain sensations from which ideas would follow, you would be governed by the law of probability; you would logically reject certain ideas that came to mind as being highly improbable, as being the cause of such sensations as you experienced. In the dream state, where this low integration, or joining of ideas, exists, the law of probability would not exist and whatever ideas would follow from the stimulation would constitute your dream.

Let us cite a few examples. Auditory sensations, while one sleeps, like the rumbling of a distant truck, may be elaborated into a dream of a battle or a storm. Cutaneous (skin) sensations sometimes give rise to dreams of wading in water or lying in the sun. Some persons suffer from head noises. These, or sensations arising from circulatory changes in the ear, are interpreted during sleep as thunder, and the elaboration of the dream adds lightning and wind.

In an analysis of seven hundred fifty dreams made for psychological tests, gummed paper, an inch square, was placed upon various parts of the sleeper's anatomy. Various

dreams were the result of the sensations had from this mild form of stimulation. A gummed slip placed upon the sole of the foot caused a dream of dancing. Why did it cause a dream of dancing? Perhaps because of a similar antecedent sensation arising from the sole of the foot after dancing. At least there was some association between the ideas as a result of the test stimulus and others had from some previous experience.

Stroking the hand of a sleeper with absorbent cotton has produced a dream of a cow licking the hand. A bottle of asafetida held to the nostrils brought dreams of a dead horse. All the excitement of dreams, however, does not originate externally. Many dreams are directly caused by strong subliminal stimuli, such as aversion, fear, and hope. These are very often firmly planted in our subconscious minds, even though we may not be consciously aware of them. Some experience of childhood, which cannot be objectively recalled, in later years may frequently produce fearful dreams. Certain elements associated with the original incident will always appear in the dream.

A young and innocent boy became at one time almost guilty of an act of sex perversion. Several years later, the full realization of his near act dawned upon him. The memory was very revolting to him. There was also the fear that such inclinations might be latent within him; though, in fact, they were not. He consciously abhorred and avoided all conduct which might reasonably lead to or be construed as improper sex relationships. The aversion became more than normally established in his subconscious mind. It became a deep-seated *fear*. Frequently he would thereafter have dreams of revolting sex acts, the very conduct toward which he had such a strong aversion. During sleep any internal or organic stimulation which might arouse sex ideas would immediately cause dreams, having the nature of the fear complex.

Let us take the specific case of the brother of this frater who has addressed our Forum. The brother is a pharmacist. He has dreams, as we are told, that he is in his store which is crowded with waiting customers and he is unable to serve them. This man is undoubtedly very conscientious. He has striven to build his business upon the foundation of excellent service. He has abhorred having people waiting unattended for a long time,

causing them eventually to leave unserved and dissatisfied. He has felt that this would be a great blow to necessary public good-will. Such a state of affairs was one he was, in all probability, striving to avoid. He was ever concerned lest this circumstance come about. Certainly, too, in a pharmacy cleanliness is a trade mark of the profession. Carelessness in cleanliness might suggest *negligence*, and this, in turn, would be damaging to the reputation of a pharmacist in whom accuracy is essential. It can be easily understood, therefore, that this pharmacist was most exacting in the cleanliness of the utensils used in making up prescriptions. These thoughts became habits of fear, deeply implanted ideas of concern within his subconscious. Any stimulation, external or internal, which would cause a chain of ideation related to his store and his profession, while he slept, would obviously cause dreams of these latent but dominant fears.

As to why such dreams recur, they cannot fail to do so when the elements of which they consist are continually aroused. Most thoughts that we have are complex. They are made up of a compound of many simple ideas. Sometimes we do not realize all the ideas which enter into a thought that we have. A thought may consist of the simple ideas of colors, tastes, and sounds, or a combination of these with other ideas, as the result of reason and reflection. Take the idea of a *church*. If it is analyzed, it may be found perhaps to consist not only of the visual ideas of the edifice itself, its belfry and its Gothic windows, but of the sound of its bells, the heavy perfumed scent of flowers mixed with an odor of varnish, and the mustiness of a place not properly ventilated. Consequently, any sense stimulation, which may be related to one of these ideas of the church, would cause the *whole* idea to recur as a dream embodying the church. One time the stimulus might be merely the sound of bells; another time, a scent, similar to that of an association.

Why are most dreams unpleasant? This has been one of the problems of psychiatrists and psychologists. I think we can advance a logical theory, but confirmation by future experimentation is needed. That which produces the greatest emotional reaction makes the most lasting impression in the subconscious mind. This is an established fact.

Fears, aversions, and profound hopes are accompanied by deep emotional impetus. This in itself will result, in most instances, in having dreams that are unpleasant. Where the desires are the instigation of dreams, the dreams are frequently pleasant, because they concern the satisfaction of the desires.

Again, as said previously, dreams consist of a low order of integration of ideas. This means that the ideas are not united in a consciously rational manner. Consequently, the elements of the dream are often distorted, unnatural, and therefore, unpleasantly disturbing.—X

System and Morals

No doubt this question was inspired by present-day conditions, particularly in connection with disagreements between countries and individuals over matters having social implications. The problem resolves itself into—why can not social and moral questions be settled on an absolute basis? What is meant by this is, “can there ever be standards by which human beings can come together and make an absolute and final analysis of questions relating to their social and moral conditions, and arrive at a settlement in the same manner as a mathematical problem might be solved?”

The philosopher, Leibnitz, who was also a great mathematician, held this idea for some time. He secretly hoped that he might be able to apply to philosophy or social problems some of the same plans which he had applied to mathematical systems. It was he who made great contributions toward higher mathematics. In fact, he is credited with having conceived and perfected certain systems now used in mathematics. He had also hoped, since mathematical questions could be solved on the basis of certain facts, that many of the world's problems could also be solved if a similar system were devised that would apply socially and morally as do certain mathematical rules apply to these exact sciences.

This naturally brings up the question as to the difference between the exact and social sciences. In mathematics, no one doubts the fundamental rules upon which problems are worked out and solved. For example, two and two are always four. There is no question of that fact, in the mind of an individual,

and he bases his actions and beliefs accordingly. To deny or question its validity would seem to be bordering upon the ridiculous. Therefore, if any problem having to do with physical things can be reduced to a mathematical equation upon which we all have come to agree, then there can be no doubt as to the arriving at a solution of the problem which everyone concerned will accept as a fact. Everything having to do with a mathematical solution is therefore not so concerned with the process, provided it is accurate, as it is with the things with which the process is concerned. For example, if you are buying a number of things, the problem is to reach an agreement upon the price of each individual unit and to decide for yourself whether or not you wish to spend the amount necessary to purchase these units. Once that agreement is reached—for example, the decision to purchase ten different things that cost fifty cents each—arriving at the total amount is purely a matter of mathematics concerning which there would be no controversy. This is due to the accepted fact that the laws of addition and multiplication are considered as proved. At the time the person from whom you are making this purchase informs you that ten times fifty cents is a total of five dollars, you would feel foolish to argue the results of this mathematical computation. You might have previously argued as to whether the items were worth fifty cents, and whether you should purchase ten of them, but once that matter was decided, the reaching of the total figure by merely a multiplication process of ten times fifty cents would leave no margin for controversy or misunderstanding.

Now, why is it that similar rules cannot be devised and applied to any controversy involving moral or social conditions, or problems? When two persons differ in opinion or two nations differ as to the agreements they would reach, it would be ideal if they could sit down, and, as Leibnitz had hoped might be possible, calculate their answer according to a fixed system. The answer to the reason why this is impossible is based upon the limits of human comprehension, at least to a certain extent. In the first place, the so-called exact sciences have to do with measurements and principles which man has worked out to correspond to the physical world about him. It is true that all the exact

sciences are primarily objective—that is, they deal with things as we perceive them by our senses—and can be readily demonstrated to the physical senses.

To revert to our example—that is, the ten things which we were going to purchase—we can see, feel, possibly smell, or even hear, or taste the items which we contemplate purchasing, and thereby, through the standard of our physical senses we can judge their value or utility. However, when it comes to a moral question, there is lots of room for individual interpretation. No longer are we dealing with a fact which can be tested in terms of our physical senses. We are dealing with human concepts and feelings, and therefore, each of us has his own interpretation.

Almost every moral system that has been devised is based upon ideas of individuals or groups of individuals. There are a few moral precepts which are quite universal; for example, man should not steal or murder; neither should he use another's property. The basic principles of these concepts are very well stated in the Ten Commandments. Civilization in particular, and even certain groups of individuals who are still in more or less uncivilized states recognize many of these principles. Even if all of the Ten Commandments or similar codes of morals and behavior were accepted as absolute laws by all intelligent human beings, there would still remain a wide margin of interpretation. All social groups have experienced this, in directing the morals of society, and have in many cases met with failure.

Through fear of either a political or a religious group, man may refrain from certain practices, but that does not solve any particular moral problem in the way that two plus two equals four without question. Some individual will claim that the use of tobacco, alcohol, or cosmetics is a sin and morally unacceptable in his society; another individual will claim that their use in any manner is acceptable, and, in fact, desirable. Between these two extremes there will be those who will have different opinions as to the use of these things in various degrees. Now, how can all these opinions be reduced to any fixed standard, just as mathematics can be reduced to certain fixed laws? Probably it is because we are, as individuals, insufficiently advanced

to be able to see the proper and absolute reason and basis for moral action.

There may be a time when the human race will have so progressed that standards of behavior can be set up and established between men upon such a basis that moral questions can be settled just as mathematical questions are settled today. But that will not come in terms of the objective senses. Even though we acknowledge certain unreliability of the objective senses and in our philosophy claim that their value is secondary to that of psychic qualities, still we must acknowledge that man's development in the use of the physical world has gone quite well. In other words, man has gained considerable knowledge and control over some physical things, though it is granted he has much more to learn. At least, however, he has learned enough to arrive at definite factual information which serves as a basis for solving certain problems related to physical matters.

Before man can have a similar foundation for the solution of his behavior problems, he will have to advance equally in the comprehension and knowledge of his psychic ability and, psychologically in the understanding of his sensations, emotions, reactions, and overall behavior. This cannot be accomplished strictly in a physical sense. So the salvation of man or his ultimate perfection lies not alone in perfecting the use of his physical universe, but in the developing of his psychic and inner qualities and attributes, to the point of understanding when he will have arrived, through experience, at a definite basis of reasoning upon the problems of behavior and the getting along with his fellow human beings.—A

The Rosicrucian and Politics

A frater of Vancouver, Canada, puts a challenging question to our Forum. He asks, "Should a Rosicrucian take an active part in politics and do what he can to assist in maintaining a constructive type of representative government?"

A Rosicrucian, wherever he may live throughout the world, is an integral part of the society of the country in which he lives. His Rosicrucian philosophy does not make of him an ascetic or a recluse. Rather, it tends to develop him into a rational, liberal, pro-

gressive, and self-disciplined citizen of his nation. The teachings of the Rosicrucian Order make it incumbent upon the member not to withdraw from the realities of life, but rather to confront and master them. Further, the Rosicrucian is very much a *humanist*. He is taught to evaluate all knowledge, philosophical, scientific, and spiritual, by its application to prevailing human affairs, here and now. No knowledge is so worthless as that which does not in some way make life more livable during this incarnation.

Where the Rosicrucian concerns himself with abstract subjects, those which have no existence in the facts of experience, it is done for the purpose of clarifying his thinking and removing disturbing doubts which might develop into needless distortions of thinking. The Rosicrucian holds that the state is not a divinely inspired institution but, instead, a creation of man intended to serve man. No individual should hold himself to be greater than the state and thereby interfere with its functions. Yet the state must never be held superior to the collective will of men. For this reason, a Rosicrucian contends that the political philosophy of the state must reflect the minds of the majority of its people.

The oath of Rosicrucian, AMORC members contains this phrase: ". . . that I will honor and respect the Flag of my country and the country in which I live; that I will never be guilty of treason; that I will be a good and useful citizen, contributing to the advancement and welfare of the country in which I enjoy the privilege of being a resident." Obviously, to be a "good and useful citizen" requires knowledge of the functions of your government. This means not only familiarity with its national constitution and the constitutions and charters of your particular city and state or province, but with the administration of the government by its public officers and servants. When political issues arise, acquaint yourself with them so that you can intelligently discuss them and know how to vote. Most important, *think for yourself*. To do this, you cannot accept a partisan idea on an issue. Get both sides of any controversy. A man may be a Tory or a Conservative, a Socialist, a Republican or a Democrat, but to understand sufficiently his party's platform, he should analyze the arguments of the opposition. He should not

take his own party's presentation of what purports to be the opposing platform. A party will rarely present its opponent's arguments in a generous and exact light. You can be more loyal to your party by being honest, that is, by truly knowing both sides. You may find that at times your own party will, in fact, be hurting itself by the stand it is taking against an issue of an opponent.

A true citizen of a state is concerned with the objectives of the state, with the advancement of society, more than he is with "party politics." The attitude of "my party, right or wrong," is an improper one for a Rosicrucian. A Rosicrucian wants to contribute to the advancement and welfare of the country in which he resides. The party he supports should merely be an instrument for such a purpose. Whenever the party platform is weak or deviates from such a course, the Rosicrucian will not support it.

A Rosicrucian, if he is not satisfied with the administration of government, if he feels that it is not conforming to the purpose for which power was delegated to it, will use all the legitimate and ethical methods at his disposal to bring about a constructive change. In such matters the Rosicrucian believes that the principles of evolution, *not* revolution, should apply.

A Rosicrucian, if he is so inclined and believes that he has the personal aptitude, should seek political office. A number of Rosicrucians throughout the world are in political office, some in high places. Several of these I know personally. I know, for example, several who are in the diplomatic corps of their respective countries and have used their Rosicrucian teachings to the best of their ability, while so serving their country, to bring about equitable adjustments of relations between their governments and others. At the World Security Council in San Francisco, with which you are familiar and where the allied nations of the world met, a number of Rosicrucians were present, representing their respective governments. Representatives of governments on diplomatic missions, who are true Rosicrucians, will most certainly always be motivated by humanitarian ideals in all their negotiations. It is my firm opinion, however, that a Rosicrucian should not enter politics, that is, seek political office, for the sole reason of a career.

If he seeks public office for personal prominence and security, such will have a nugatory effect upon his usefulness to the world. He will often be obliged to decide against the best interests of the state in order not to sacrifice his personal advantages. A true statesman, who loves the possibilities of the state as an instrument for the service of mankind, will be willing to make decisions which may not be to his personal advantage, so long as they will further statesmanship.

Much of the political bungling in Congress and in the parliaments and lesser government bodies of the nations of the world is the direct consequence of political servants' bowing to minority pressure groups at the expense of the whole public interest. These pressure groups threaten to vote against the incumbent, unless he favors their desires, notwithstanding the merits involved in their demands. Since the officeholder is more concerned with his political career than with idealism, he submits to the pressure. It is far better for a man in Congress, for example, to vote for what he knows is right and for the good of society, even if, because of this, he is not returned to his seat by a selfish and illiberal constituency. One can never be consistent with the Rosicrucian teachings and, at the same time, allow the career aspect of politics to supersede his obligation to society.

A Rosicrucian in politics cannot be an extreme nationalist. He cannot take the position that "my country, my people, my traditions are paramount and must dominate the interests of all others." The Rosicrucian is a true humanitarian. He must, to the best of his ability, work for the advancement of mankind everywhere. In political office he observes the laws of his nation, furthers its equitable interests in *fair* competition with all other states. He will *not* be a party to such illiberal and chauvinistic activities as would cause him to support any measure to bring gain to his nation at the unjust expense of a nation or people elsewhere. The Rosicrucian wishes to have pride in the country of which he is a citizen. He cannot have pride in oppressive, avaricious acts, garbed in nationalistic terms. The Rosicrucian, in public office or as a private citizen, will, therefore, strenuously oppose any policy by any government which tends to degrade the human estate.

The only way in which you can know whether the proposed foreign policies of your government are right or wrong is to know something of the problems of the peoples of other lands. If you can afford to travel to a foreign land occasionally, do so and study, firsthand, the living standards and needs of the people. If travel is not facile, try to obtain impartial books, newspapers, or magazines about world affairs. Remember that today the whole world is your next door neighbor.—X

Can We Know God?

Recently in one of the Chapters of AMORC which conducts a membership forum, the question arose as to whether we actually know God or whether we just assume Him. Some members took the position that they only assumed knowledge of God because they were uncertain as to His nature. One soror, deeply impressed by this abstract metaphysical topic, asked us frankly: "Do we know God? Or, do we merely assume that He is?"

We believe the question is really a dual one. It consists of or implies whether we know the existence of God, and also whether we know the nature of God. We may know the former, and yet possibly be assuming the latter.

It will be generally admitted that we are not a cause unto ourselves. We know that man exists but it is self-evident that man has not created himself. He is dependent upon causes beyond himself. We have a right to presume, then, that there is a basic, absolute cause from which all the others descend, and which accounts for all manifestations. This presumption is logical because it is self-evident that nothing cannot bring forth something. This basic, or absolute, cause which naturally must exist is left for our interpretation. We may name it what we please depending upon our personal outlook and interpretation. Religionists and mystics refer to this Absolute, or First Cause, as "God" for they associate with it Mind or purpose. There are some who recognize a First Cause, but call it a mechanistic force and deny that it is Mind. There are still others who, while referring to it as "God," will not agree on its nature.

If you, therefore, hold that there is a First Cause, because you are conscious of a dependence upon it, and call it God, then you *know* of God's existence. You, however, assume the nature of that God in accordance with your understanding and your personal development.

To know the existence of a First Cause and to know of what it consists, are two different things. If we call the First Cause *God*, then we can say that most men know Him, for most men recognize the existence of such a primary cause. When we attempt to describe the *nature* of that cause, many men will call our description an assumption, because it may not be comprehensible or acceptable to them.

It is like the old fable of the three blind men who came upon an elephant. One felt his trunk, another the huge ear, and the third touched the tail. Each had knowledge of a reality; there was no question but that there was *something* which each felt. Each, however, approached the reality differently and, consequently, had a different conception of the nature of the animal.

Can God be anything greater than a First Cause? What would be more omnipotent than a First Cause? Therefore, he who recognizes the dependence of all in the universe upon a First Cause and who holds that it is the origin of all there is, is making it a *creator*. Is it not then immaterial what he may name that cause as long as he accepts it? The person who avows there is an absolute First Cause is paying tribute to God, whether he ascribes to Him or not. He may differ from others only in what he and they assume the *nature* of the Cause to be.—X

Longevity

On the basis of the Rosicrucian concept that, on the average, a life span will probably not exceed more than 144 years, we receive questions and comments concerning ages or possible ages beyond that number of years. The 144-year concept is, as pointed out specifically in our monographs, an average between incarnations, insofar as it has been able to determine. It must not be forgotten that all of nature's laws are not as exact or fixed, in many cases, in the way

the human mind might wish to make them. Cosmic laws work on a plane or upon a basis not entirely within our comprehension; so, consequently, it is very difficult to judge these laws by measurements that have to do with our physical world.

We know by experience how many things in nature do not work out exactly in terms of our measurements. For example, even the year itself is not absolutely accurate in terms of the functioning of the solar system. It is true that the year is approximately $365\frac{1}{4}$ days, and we take care of that one-fourth day by adding one day at the end of every four years. Even then it is not absolutely accurate, and thousands of years from now, unless modification is made on the calendar, we may find the seasons not corresponding with the present months with which we are familiar, due to a slight difference in the movement of the solar bodies, as judged by our man-made system of measurement.

Frequently, we receive newspaper clippings and letters from members in which individuals have claimed that their age is over 150 years. Such age may or may not be true. In most cases, actual investigation has proven these claims untrue. If a few are true, it is not a violation of the general law, as we know that the 144-year cycle is an average, not a fixed amount. In connection with this subject, an interesting clipping was forwarded by a frater who is a Captain in the Navy, stationed at a place outside the limits of the United States. In it is told the story of a Frenchman who has, according to his claim, found the secret of living which will enable him to attain at least the age of 150 years. How he arrives at this particular estimate is not clear, in view of the fact that at this time he is only eighty. He has about seventy years yet to live to prove his theory, and I am rather of the belief that many of us will never know in this lifetime whether or not the theory is proven.

This is not written with the intention of belittling the man's efforts and experiments. He claims that at fifty years of age he found the secret of a healthy, long life, and it is based upon the principles, according to him, that the life force, or what he calls *vital fluid* (and I do not believe the term is original with him), is transmitted through the body by way of the nervous system. He states that

when the body is overworked, a deposit accumulates in various points of the body in sufficient quantity to interfere with the movement or circulation of this vital fluid in the nervous system. The result is tiredness and the various difficulties that normally accompany old age or even middle age. This man claims to have perfected a system of massage and adjustment, which he can perform upon himself, that dispels or does away with these obstructions in the muscular system and makes it possible for the so-called vital fluid to move freely again in the nervous system, which, in turn, restores the strength, agility, and stamina of youth. Being an active man in good health at eighty years of age, he feels that this system is proven by his own example, and that he is still good for a minimum of seventy years. How he manipulates or exercises in order to perform this task is not revealed. There is no doubt, in accordance with the principles of Rosicrucianism, that there is a connection between the vital life force, which may be similar to his concept of a vital fluid, and the nervous system.

Whether the solution to long life and good health is as simple as he points out, is another question. As I stated to begin with, time alone will tell. He does have an important fact in his favor; that is, that old age, or the time past middle age, should not necessarily be a state of degeneration. We cannot conceive that man was made simply to degenerate when he reaches a certain age. We know that transition is inevitable, but this does not mean that man's system must break down and that ill-health must exist over a long period of time. The fact that some people have been healthy, or reasonably active, up to transition indicates possibilities of health until the time of transition. It is hoped that research in various therapeutical fields will reveal the way in which man can be sure of accomplishing this same state of health in later years that others have obtained by accident or by their own methods.

Certainly, we should not belittle such theories. Many of them may have no value. Some stories that appear in newspapers and magazine sections are written merely because of their novelty and are not based upon truth at all. On the other hand, many are sincere, and we should not scoff at any possibility. We do know fundamentally that if a proper

state of harmony can be maintained between the dual forces of the vital life force and matter, which make up our bodies and selves, a reasonable degree of health can be maintained. Illness, I believe, is an error, and man has the intelligence and the ability to maintain good health if he only learns the way. Most of us, however, have not learned, and we must suffer because of the errors which we have already made.—A

Activities at Rosicrucian Park

Perhaps many members think of Rosicrucian Park as merely the place of dissemination of the A.M.O.R.C. teachings. In connection with the issuance of the monographs and the rituals, they realize the necessity of having busy administrative, research library, and laboratory staffs. What these members do not realize is that many functions are conducted at Rosicrucian Park during the fall, winter, and early spring months for the benefit of local and visiting members. These functions take place in the various buildings and departments of the Order.

To begin, every Tuesday evening (seventy-three to nine o'clock) there is performed, in the beautiful Egyptian Supreme Temple, a convocation for members of all degrees. The convocation consists of an inspiring ritual containing traditional Rosicrucian symbolism and the portrayal of mystical principles. The ritual is dramatized most effectively by a whole complement of officers in robes and in a setting of soft lighting with appropriate music. This, as one can understand, is most conducive to meditation and Cosmic attunement. There are certain aspects of the ritual in which the members collectively participate and which they find emotionally stimulating. The convocation includes, as well, a short address upon some mystical or philosophical subject based upon the Rosicrucian teachings and which is applicable to everyday living. The addresses are delivered by Supreme and Grand Lodge officers and those who head the various departmental activities of the Order. Visiting members who are passing through San Jose, and have their credentials with them, are always welcome to attend these convocations. Afterward they remember them as an inspiring occasion. Prior and subsequent to the convocation, the members

are afforded an opportunity, in the Temple lounge, of conversing with each other and indulging the spirit of fraternalism. Visitors are made to feel that they are among persons of like mind and that Rosicrucian Park is their spiritual home while in San Jose.

Upon occasion, Colombes-in-waiting are fully installed in their office by a simple, but impressive ritual held in the Supreme Temple. The beauty of their assumption of office is deeply moving and constitutes, as well, an inner initiation for those who witness the ceremony. Other ceremonies, which those who attend the Temple convocations are afforded the opportunity of enjoying, are Rosicrucian weddings and christenings.

Also, once each month, usually on a Sunday, one of the elaborate, mystical, and symbolic Temple Degree Initiations is held. These initiations are possible only in a fully equipped temple with its regalia and accoutrements. Those who have never had, for example, the full Temple Initiation into the eighth, ninth, or any of the other degrees, other than as provided for the Home Sanctum, are invited to receive the same. Each applicant must be of the degree of the initiation which is to be performed, or higher. The Supreme Temple ritualistic body is well trained. Their poise, grace, and dramatic utterance of the age-old words which they speak, enhance the initiation and do much to gratify the psychic self of man—one of the fundamental purposes of Initiation.

On two nights of the week there are conducted, elsewhere in Rosicrucian Park, *Martinist Conventicles*. Such are ritualistic convocations for those who are Martinists. The complete traditional esoteric Martinist Initiations, exactly as conducted in the Martinist Temples in Europe, are performed at Rosicrucian Park. In these Heptad (Martinist Chapter) Conventicles are likewise discussed the mystical teachings and precepts of the illuminated Louis Claude de Saint-Martin. Of course, only Martinists are eligible. Those who are not may apply for admission into that mystical Order through its officers at Rosicrucian Park.

Each week, Monday through Friday, there is a two-hour music period in the Rosicrucian Research Library. Members may select, from a file, the kind of music they would like to hear. They select the music from the cata-

logue as they would a book. Then they retire to a "listening chamber," while the librarian plays the disks, containing the music, on a high-fidelity, electrical reproducing apparatus. Thus the listeners enjoy the music while comfortably relaxed in a pleasant environment. This very attractive and growing feature of Rosicrucian activities is also available to members on Wednesday and Friday evenings and Saturday mornings. Only the better class of music is available.

Once a week, also, there is conducted what is popularly known as "The Children's Hour." This is, in fact, a psychological clinic for determining the mental inclinations of preschool children (three to five years of age, inclusive). They are taught simple handicraft under various conditions to determine latent talents and abilities. Careful tabulation is made of their reactions under ideal conditions. This information will be used to improve and add to the matter contained in the Child Culture discourses. Our present facilities limit us to but a few children. Later, as conditions permit, a larger place will be adapted to this purpose. The children are not restricted to those whose parents are members, but children of non-members are included, as well. At this time no fee is charged for the training. The children are taught folk songs and dances, rhythm, finger painting, and similar cultivation of their aesthetic natures. No religious guidance is attempted; this is left entirely to the parents and to church influence.

Every Monday evening, the ever-growing Rosicrucian orchestra practices in the Francis Bacon Auditorium. It includes both professional and talented amateur musicians. Some of those lending their talents to the orchestra are excellent musicians. Each month, the Grand Secretary, Frater Harvey Miles, who supervises this feature at Rosicrucian Park, arranges a Sunday concert in the Francis Bacon Auditorium. There is no charge for the nearly two-hour beautiful musical program. Members and the general public alike find it most enjoyable and a relief from the turbulence of current events and duties.

On the intellectual side, there are winter classes of the Rose-Croix University. These consist of a series of enlightening discourses on philosophical, scientific, or mystical topics.

They are held in the amphitheatre of the Science Building at Rosicrucian Park. The lecturers are faculty members of the Rose-Croix University. Each is well qualified, by training and experience, to discourse upon his subject. The lectures are often effectively presented by accompanying illustrations and demonstrations, using for the purpose the full facilities of the research library and laboratories of the Order. These Rose-Croix University classes are open to all active members of any degree in the Order.

Another class feature is what is known as the "Experiment Review Class." Each such class is limited to just those members of the degrees which it includes. The classes will review the highlights of those particular degrees and their most profound principles and the essential experiments, familiarizing the members with the technique involved. This, of course, is a valuable adjunct to home sanctum membership. Almost all lodges and chapters of A.M.O.R.C. follow a similar procedure. It is for that reason we recommend that members, whenever they can, attend subordinate lodges and chapters of A.M.O.R.C. to participate in such benefits. These experiment review classes are conducted at Rosicrucian Park and are without any additional fees or dues.

The Rosicrucian Research Library is always a source of enjoyment and instruction to the Rosicrucian members. It is open daily, with the exception of Sunday, and on Wednesday and Friday evenings, as well. Its fine selection of several thousand works on art, literature, philosophy, mysticism and physical and other sciences, are available to all active Rosicrucian members without fee. The library is well patronized and the number of its patrons will increase with the beginning of the *book reviews* this fall and winter. Once monthly, some rare or unusual mystical or esoteric work will be reviewed by our librarian, Soror Wahlin. Interest is thus stimulated in worthy literature.

Of course, the Rosicrucian Museum is open daily, including Sundays from one to five, P.M. As perhaps many of you know, it contains the largest Egyptian collection on the Pacific coast. We are also proud to say that it has the largest Babylonian and Assyrian collection. The Museum is visited by some *forty thousand* persons annually, both mem-

bers and nonmembers. The Rosicrucian Planetarium, under the direction of Frater Clayson, is one of two planetariums on the Pacific coast. Popularly known as "The Theatre of the Sky," its ingenious device portrays on a domed ceiling the heavens as one would see them through a gigantic telescope, the only difference being that, in the course of an hour, one may see a review of the heavens that would take weeks or months to see through a telescope. The Planetarium is open to members and nonmembers and a small fee of thirty cents is charged as admission.

A review of the activities at Rosicrucian Park must not omit reference to the *Colombes' Guild*. This Guild consists of Colombes, one of the most symbolic ritualistic offices in the Order, and Colombes-in-waiting. The latter are those who are being prepared for the honor and sacred duty of serving in one of the temples of the Order. The Guild was originally instituted by the Colombes serving in the Supreme Temple at Rosicrucian Park. It has now spread to other cities throughout the jurisdiction of A.M.O.R.C. It is for the purpose of having these young girls, properly chaperoned, meet to discuss the history of their ritualistic office and to participate in some related cultural activities, such as music or art. They come to know each other better through the social activities which follow their sessions. They have their own ritualistic officers and a simple, but impressive ritual. They are not inhibited by the presence of adults, for all are excluded except their chaperon and perhaps an occasional guest speaker.

Can you enjoy these activities if you do not reside in the immediate vicinity of Rosicrucian Park? Our answer is "yes." First, if you are an active member and intend to come to California for business or for a visit, these activities are open to you. It is, of course, necessary that you be of the degree that is meeting, if it is a class that you wish to attend. In the event that it is not possible for you to journey to California and to visit San Jose, even for a few days, then we suggest that you make inquiry as to where your nearest A.M.O.R.C. lodge or chapter is, or consult the directory in the back of the *Rosicrucian Digest*. In these lodges and chapters many of the functions just enumerated may be enjoyed by you.

To avoid disappointment, if you are coming to San Jose for a visit of perhaps just a day or two, write well in advance to the Grand Lodge—at least three weeks, if you can—giving the date and time of your expected arrival, and ask what activities will be held on those days that you may attend. Obviously, there are hours during the week when no activities are held. The staff must have rest as do other human beings; they must have a private life, as well, and be with their families some hours during the week. Further, they do not continue their duties on such holidays as Christmas, New Year's, the Fourth of July, etc. In addition, it is necessary to clean and repair the buildings at Rosicrucian Park each day during certain hours, at which time they are, of course, closed to all visitors.

Frequently members arrive at Rosicrucian Park on a holiday, a Saturday evening or a Sunday morning, from some distant point, and are quite indignant because they cannot have interviews with officers or because there are no functions at such hours. They may say, "I have travelled two thousand miles to come to Rosicrucian Park and I can't see an officer or attend a function." If, in fact, they did come all that distance, as many do, they should have used better judgment and inquired in advance as to the hours that the buildings would be open. They might have learned that the buildings at Rosicrucian Park are not open and the staff not available at that particular time. After all, the officers did not know that such members were coming from a distance of two thousand miles and, even if they had, they cannot work day and night every day in the week. So, if you are coming to Rosicrucian Park, and we hope you will, find out what hours and what days these activities are being held. Just write beforehand or consult this article again. *Welcome to Rosicrucian Park, fratres and sorores!*—X

Do Elementals Exist?

A frater in Arkansas now addresses this Forum on a subject that seems to be of interest to a number of persons. He says: "For years I have read, in what was apparently written seriously, that there existed other beings, besides man, who had souls—so-called nature spirits. It is declared that

these nature spirits will never become human beings. There are also what have been named spirits of the clouds. It is further stated that they have actually been seen. It is related that these spirits inhabit the elements and are a class of souls so depraved that the divine spirit has ceased to overshadow them. I would like to know more about this matter and the so-called elementals which pervade objects and which are said to take possession of a human."

All of the above is a most unfortunate *superstition*, arising out of the primitive thinking which gained impetus during the prevailing decline of reason in the darkness of the middle centuries. As almost all arts and sciences were perverted during that period, so, too, some of the occult teachings became corrupted by the infiltration of such ideas. In fact, I know of a school of occultism, falsely referring to itself as *Rosicrucian*, but evading the use of the full authentic Rosicrucian name, which *today* actually teaches a belief in elementals. One of the books which it publishes relates how these beings are said to enter and take possession of the human. Since, unfortunately, all persons who live in a civilized era are not always of a mental status equal to its advancement, there are many who today read about such things and actually believe them. If they were to inquire further, as does this frater who addresses our Forum, they would be relieved of such a yoke of dangerous misconceptions.

How did such conceptions arise in the first place? If man could have, once he began to observe his world, remained in ignorance of its nature until he was more able to reflect upon what he observed, he would have been spared much mental torment. Instead, his innate curiosity caused him to investigate all strange occurrences in his environment. The function of each thing, or condition perceived, was related in some manner to himself. Something might be quite unlike him in appearance, yet a subtle relationship was suggested by the manner in which the thing impressed him. It must be realized that the primitive mind was not aware of the *subjective*. It was impossible at first for the savage to distinguish between objective reality and the subjective processes of his own mind. His emotional impulses, his fears, aversions and inner sense of well-being, he did not conceive

as having subjective origin. These feelings were believed to be the result of something coming from without, something having an objective nature.

A distinction between the animate and the inanimate was not known. All things were believed to be imbued with life. The fact that something did not move did not exclude it from being alive. The qualities or attributes which we ordinarily associate with life were not recognized at first by the primitive mind. Each thing was conceived to have the same kind of existence as man. Primitive man was at first a believer in what amounted to a thoroughgoing *naturalism*. There were no gods, no external forces or powers upon which things depended. Each thing had its own powers resident within it and was dependent solely upon its own nature. To an extent, a man was conscious of his own acts and requirements. He knew he needed food, he had to sleep and to drink. He suffered pain at times and experienced pleasure. He believed that all things must do likewise. However, as said, none of these experiences or feelings which he had were believed by him to be the result of his own mind. Consequently, if a sudden sound, caused by a falling tree, startled him, he not only considered the sound external and as emanating from the tree, but he considered the sensation of fear which he experienced as being external as well. The tree caused him the *displeasure*, the shock. At this point animism emerges from naturalism. Animism is the conception that not only are objects alive, but that they also possess *spirit*. This spirit is an intangible entity that resides within the object. It is its inner nature. It was thought capable of acting upon other things.

Sometimes these spirits were thought to be ethereal forms, having the likeness of the substance in which they resided. Trees and rocks had intangible forms, not visible, which could leave the substance and travel about. Principally, the spirit was thought to be like the air or wind which could manifest tremendous efficacy and yet remain invisible. In fact, the word for "spirit" and "breath" is the same in many languages. In Nicaragua, *julio*, the "breath," makes man live and at death it "goes up above." In Dakota, an Indian tribe has the word *nirja* which means "breath" and "life," and also spirit. In Western Australia, the aborigines have the word

nawa which means "health," "life," and "soul." In Greek *anemos*, *psyche*, *pneuma*, and *thymus* each mean "soul" or "spirit" and are from the root words expressing "wind" or "breath." Since the most commonly observed phenomenon at time of death was the cessation of respiration, the breath was undoubtedly identified with life and with the ethereal nature of living things. All spirit, then, or soul was a breath, or vaporlike substance, sometimes to be seen and, at other times, not.

Since spirits were attributed to objects, then all the effects, actual or imagined, which such objects had upon man, were believed to be performed by the spirits. It is patent that this would cause a division or classification of the spirits. Those whose conduct was believed harmful became malevolent spirits. This conception, in turn, gave rise to demonology. Evil spirits were most commonly designated as demons which were further classified by the names of their imagined functions and forms. Conversely, there were spirits which became the benefactors of man. Some of these spirits were apotheosized—that is, eventually they became gods—others were merely to be invoked upon occasion, for the powers that they could exert at the time. According to the Talmud, an ancient body of Jewish canon, demons had their homes in the middle air. They were invisible, because "the Holy One, blessed is He, had created them without souls and was about to create their bodies; when the Sabbath set in."

Fairies, about which tales abounded in the Middle Ages and are preserved in nursery books today, were a type of benevolent spirit. They were, as a rule, thought to be small beings, mostly appearing as beautiful women in clothing radiant with a strange light. They carried wands which, when waved, were able to fulfill human wishes.

Elementals were little beings which lived in the elements of nature. In other words, they were spirits of fire, water, air, and earth. They possessed the qualities of each element. When they took possession of a human by entering with the breath or through some aperture of the body, "they possessed him." The superstition was that the human was then dominated by the natural qualities of that element. If it were a fire elemental that had taken possession of him, he was then swept with passion and the consuming nature

which the primitive or superstitious man attributed to fire.

Most ordinary reference works attribute the origin of these elementals, which were four in number, to the great fifteenth century occultist and medical physician popularly known as *Paracelsus*. The genius of Paracelsus has only recently been established. Medical science, in the last years, has paid him tribute for his contribution to science. One of such contributions was the first text ever written on occupational disease. In a small way medical science has tried to repay for the damage of the slander heaped upon him for centuries, when it did not understand his veiled writing—and didn't try to. In his writings, for example, Paracelsus referred to the *salamander* of fire. This was pictorialized as a lizard. Other elementals to which he referred were the *sylph* of the air, the *undine* of water, and the *gnome* of the earth. Paracelsus, in using these, had merely borrowed old alchemical symbols. They were intended by him to veil the nature of the elements used in his formulas, from the uninitiated. For instance, when it was said that "the sylph and the undine must wed," it meant an admixture of air and water with certain other chemical elements.

There are extant paintings of alchemists at work in their laboratories, which antecede the time of Paracelsus and in which the salamander is shown in the fire of the alchemical furnace. How the early alchemists came to relate the symbolic connections to the so-called four elementals is not well established. The salamander is a very cold-blooded vertebrate, and possibly superstition may have supposed that it could live in fire. The alchemist merely adopted it for the symbol of fire, just as today the eagle, the lion, and the bear are used by us to signify the nationality of a country. During the decline of alchemy, the symbols were corrupted to become elementals or actual beings living in the four elements. The undine, for example, was imagined to be a female spirit without a soul, which lived in water. They could recover their souls by marrying humans. Gnomes were earth and mountain spirits, usually pictured as bearded dwarfs clad in brown garments and hoods. They were supposed to guard veins of precious metals and hidden treasures.

It was perhaps an unwise choice for Paracelsus to hide his formulas behind these particular symbols, especially at a time when superstitions were being attributed to them by the ignorant masses. It is, however, a defamation of the character of that great and learned occultist and early scientist to say that he "coined the names" of the so-called elementals and originated the superstition.

It is best for every modern and intelligent person to attribute nature spirits, fairies, gnomes, and the like, to the distortions of the primitive mind. Our ancestors are not to be censured for their beliefs. They saw only with the light with which their minds were illumined at the time and often groped for meanings of some of the almost inexplicable phenomena which they experienced. We might say that they were not even superstitious, because many were not capable of other thoughts and, therefore, had no way of disproving what they believed. Many today who believe that these beings actually exist as little entities or creatures are superstitious, for it is possible for them to know otherwise.—X

Human Souls and World Destruction

A soror from New York, new to our Forum circle, asks: "If human souls reincarnate over and over again until a state of perfection is finally reached, what would happen to souls in various stages of development if the earth, or world, in which we live were suddenly destroyed? Would such souls have to continue their development in a disembodied form, or would they reincarnate in human bodies on some other world?"

To begin, I believe that when the soror refers to "souls in various stages of development" she means "soul-personalities," for the soul is never imperfect. The soul being the only divine element in man, it never loses its nexus, or link, with its source; it never diminishes in its quality of perfection. It is the *personality* of the soul, the Self, which must be evolved and perfected to be in harmony with the ever-perfect and divine soul.

Suppose some sudden cataclysmic destruction of the world should occur, and such is not beyond probability. For instance, *novae*, or new stars, are on the increase in our

galaxy. Seen through telescopes, they appear suddenly as brilliant specks, millions upon millions of miles distant from earth. It is the conclusion of several eminent astronomers that these so-called "new stars" may actually be distant suns like *our* sun, perhaps even larger, which are not ordinarily visible through our telescopes, and which have suddenly exploded. The tremendous brilliance of their light is the result of their complete disintegration. Sometimes they remain for several weeks; at other times, they disappear in a very short time. It is also the opinion of these astronomers that our sun, the center of our solar system, must at some time explode in a similar way. When that occurs, the theory is advanced, the side of the earth facing the sun at the time would be seared; the seas would boil and evaporate; the crust of that side of the earth would be like molten lava from heat reaching a temperature of many hundreds of degrees. Even the opposite side of the earth could not support life because of the excessive heat and the radioactivity, which would immediately destroy all living things.

Under such circumstances, the soul-personalities, which would still be resident in bodies on earth, would be released as in transition, but as the result of this other cause. The same Cosmic principles would apply. The soul-personalities would be drawn into the Absolute—the Cosmic, of which they were a part. If earth is the only theater for the expression of life—life as far advanced as *man*—then the Cosmic would need to provide for the development of the soul-personalities on another plane.

However, there is no proof to indicate that life does *not* exist somewhere in one of the other universes, of which the cosmos consists. In fact, we can neither prove that life does, nor that it does not exist elsewhere than on earth. All that we can declare is that the only human and animal intelligence so far known to man, is on earth. In all probability, advanced life is not immured on one of the planets of our own solar system. If it were, and possessed an intelligence far in excess of ours, it would have by now made itself known to man by communications, at least of a physical nature. It may be said that we ourselves are not able to communicate with another planet in our own system—so how

could we expect them to do so! That has been true, but is not true now. Radar beams propagated in straight lines have penetrated the former obstacles of the earth's magnetic belts. Once free in space, they can and will reach other planets. Signals are then possible. If these people have faculties similar to ours and have intelligence at least equal to our own, they could then comprehend the signals as being instituted under the direction of mind.

Suppose that our solar system does not respond to any such signals which we transmit. Suppose, even further, that rocket exploration on, or immediately above, planets, in the not too distant future, will reveal no signs of life, that would still be no indication that the whole cosmos is fallow so far as life is concerned, with the exception of earth. Our universe is but one of a number of island universes, many of which are more vast than ours, and which are visible to us only as a nebulous haze. In all probability beyond them, beyond any present means of detection, there exist still other universes. Each of these has its one or more suns, or perhaps countless satellite planets of as great or even greater magnitude than our earth. It is hardly probable that in all this vastness of the cosmos the phenomenon of life has occurred merely on earth. From a purely scientific point of view that would mean that only on earth there occurred, as if adventitiously, that combination of physical conditions which are able to support life. It is known that certain factors are necessary to life. In fact, life on earth hangs upon a thread of balanced, favorable conditions. However, if there is a unity of natural law throughout the cosmos, these factors, these conditions *must* occur elsewhere—somewhere on the infinite number of worlds which exist.

It was the physicist, Kirchhoff, who concluded after demonstrations, that the dark lines in the spectrum of the sun are caused by the continuous spectrum of the sun passing through layers of gases which surround that luminous orb. These gaseous layers are cooler and absorb those light waves which the sun itself would send out, and which would otherwise appear where the dark bands are found in the solar spectrum. It was found that certain elements, heated to incandescence and placed in the path of a beam of light, produced corresponding dark lines in

the spectrum. Thus, it was known that the gases surrounding the sun contain the same elements as the earth. The later experiments in spectroscopy have shown that the spectra of distant stars likewise contain various elements, such as nickel and cobalt. If the same inorganic elements as on our earth also exist millions of light years away from this planet, why not organic elements as well? If, then, life is elsewhere, and if earth were destroyed, in all probability the soul-personalities, not yet having attained perfection, would come to inhabit bodies in remote worlds.

As Rosicrucians we cannot subscribe to the conjecture of some sects that there is a hierarchy of worlds on which man must reside, each in turn, before the soul finally may be absorbed into the Cosmic as perfect. In all of the traditional mystical writings descending from venerable sources, it is held that *mastership*, or perfection of the soul-personality may be attained on this earth. Whether it also may be concurrently attained by other beings born successively elsewhere, we do not know.

Instead of jealously insisting, as in the Middle Ages, that earth alone is inhabited by intelligent beings, let us hope that time may reveal that we do have *cosmic neighbors* in the dim reaches of space. It is my sincere conviction that some day man may communicate with intelligent beings beyond earth, who are the consequence of natural laws, the same as himself. Most certainly, human intelligence is not a chance seed, dropped inadvertently upon the earth, nor is this globe so regal that she, alone, was selected for man. We agree with Giordano Bruno: "... the earth is but a planet, the rank she holds among the stars is but usurpation; it is time to dethrone her."—X

IMPORTANT ANNOUNCEMENT

The Rosicrucian Forum came into existence in its present form in August, 1930. That was sixteen years ago! Since that time, we have been subject to numerous increases in the cost of publishing, such as paper, printing, and necessary clerical assistance. We are, therefore, obliged to increase the annual subscription cost by the nominal sum of twenty-five cents. Consequently, from DECEMBER 31, 1946 the subscription price to this publication will be a total of \$2.00 per year. This applies to all renewal and new subscriptions. We assure you that, as soon as conditions permit in the future, the annual subscription rate will again be reduced to its former price. We thank you for your kind patronage which has made possible the dissemination of the instructive and confidential articles contained in this periodical.

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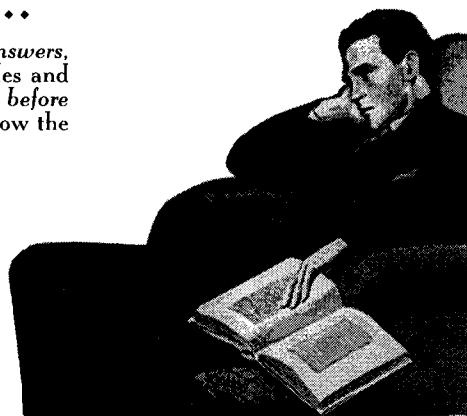
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MISALLIANCE

I am troubled to-night with a curious pain;
It is not of the flesh, it is not of the brain,
Nor yet of a heart that is breaking:
But down still deeper, and out of sight—
In the place where the soul and the body unite—
There lies the seat of the aching.

* * * * *

Ah! this is the strife that is wearying me—
The strife 'twixt a soul that would be free
And a body that will not let her.
And I say to my soul, "Be calm, and wait;
For I tell ye truly that soon or late
Ye surely shall drop each fetter."

And I say to the body, "Be kind, I pray;
For the soul is not of thy mortal clay,
But is formed in spirit fashion."
And still through the hours of the solemn night
I can hear my sad soul's plea for flight,
And my body's reply of passion.

—Ella Wheeler Wilcox.

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Greetings!



Dear Fratres and Sorores:

We often take too lightly the most vital things of life. One of these is the real significance of friendship. We speak glibly of our numerous friends, but are such persons *actually* friends? You bundle your wife and children into the family car and go to spend the evening with the Joneses. Do you consider them friends because of their hospitality? The chap you ride to work with each morning and who pleasantly converses with you on the news of the day, is he your friend? Many persons refer to such cordial and social relationships as friendship.

It is a matter of common observation that many individuals are given to referring to those who acknowledge them in a pleasant manner as friends. The attentive waitress, the polite elevator operator, the smiling gas station attendant, do you class these as your friends? Friendship goes far deeper than compatibility and cordiality. If one is to know his real friends, it is first necessary to distinguish between acquaintances and friends. Acquaintanceship is easily established. Meeting someone frequently and passing the time of day with him, or nodding to him, does nothing more than distinguish that individual from a stranger. A display of a pleasant demeanor on such casual contacts may suggest a likeable personality. It does not, however, reveal the character of the individual. Are these acquaintances honest, are they temperate, are they truthful, have they a worthy idealism, are they resolute? Such information can come only from an intimate contact with individuals over a period of years. Unless you know these things, you are conferring unknown virtues upon acquaintances by calling them *friends*.

Why do we want friends? For companionship? Yes, but more so for other reasons. We want one who can not only share our happy moments, but who is likewise steadfast in our hours of misfortune. We want someone who will not only take what we have to offer, but will gladly give to us when we are in need. A friend must be one who likes us for what we are and not for what we have. A friend

must know us well enough not to be easily disillusioned by something we may say or do. All humans, consciously or unconsciously, play a role in the presence of others. They are fully aware of the social amenities or what is expected of people in conversation or in the conventionalities. Ostensibly, a man or woman is a gentleman or a lady because he or she does this or that. Most of us are, therefore, very careful, especially in the presence of those we do not know too well, to put our best foot forward. Consequently, our social personality is very frequently not indicative of our real selves. Such an artificial demeanor may often create a host of acquaintances, people who may like to meet us for an occasional brief association. Would these same persons speak well of us, if they truly knew us? Would they be greatly disillusioned if they caught us offguard and found us common in our speech and coarse in our manners? Such acquaintances, often called friends, would readily desert us, regardless of any commendable qualities we might otherwise possess.

A friend is one who, by long association under varying conditions and circumstances, knows us. He is quite aware of our weaknesses in character and personality. Nevertheless, he is also quite conscious of our admirable traits which, in his opinion, outweigh the others. He is one who will not exploit our weaknesses or compromise us. He is likewise one who will never embarrass us by pointing out the fact that he is not afflicted with idiosyncrasies similar to ours. He will readily admit his own deficiencies and cause us to have a sense of equality and, consequently, a bond of sympathy. Since a friend knows and likes us for what we are, he will at all times try to cultivate the best that is in us. To do otherwise, he knows, will destroy the *real person* for whom he has an affection. He will try to guide us away from those conditions or elements which are a temptation to the worst part of ourselves.

Acquaintances are frequently not interested in us as individuals, but as an *influence* or as a source of supply. They will pander to

our weaknesses and thus, through giving us momentary pleasure, get us to reciprocate in gift or deed. Many a vain man of material influence has been led to believe that he has a host of friends. Conniving selfish individuals have easily perceived his weakness; they have gratified his love of flattery and accepted in turn the concessions he threw their way. Often blind to his own weaknesses, such individual has interpreted these indulgences as signs of friendship. He is astounded and chagrined later when he is deserted by his "friends," because he is no longer in a position to dispense favors.

If it be readily admitted that an acquaintance cannot measure up to the qualifications of a true friend, how then is the latter to be had? One does not select friends, for there is no such group of persons to make selections from. One must *make* or cultivate friends from those with whom he associates. To make a friend, one begins with himself. It is necessary to know what you want in another, and for this, one must first appraise himself. If one is inclined to be indolent or a procrastinator, he most certainly does not want to associate with one of like inclinations. If we are honest with ourselves, we will at least admit to ourselves our own weaknesses. Since we find it difficult to master such deficiencies of character, at least we do not want to indulge them further by associating with one of the same disposition. Consequently, the *negative* aspect of making a friend is to avoid association with those who supplement our foibles.

The *positive* aspect of making friends is to select from the inventory of your own nature the interest you have which is most conducive to your welfare. What is there you like to do? What creative cultural pursuits do you have which enhance your personality, your mentality, or your position in society? Perhaps it is music or art. Perhaps you are an animal lover or a radio fan. Arriving conscientiously at this decision, you are now ready for the next step.

Make it your business to locate persons who have an interest corresponding to that one which you have selected as furthering not merely pleasure and material gains, but the growth of your *character* as well. Meet such persons. Make it a point to be with

them as often as it is possible and *proper*. Do not force yourself upon people. Some individuals are introverts. They live principally in a world of their own making. It is difficult for them to adapt themselves readily to others. They are confused by gregariousness and the overexuberance of others. Give the individual a chance to know you and to accept you. Too aggressive an attitude with people at first causes them to be suspicious of your intentions. They will thus be repelled by you and become reticent to speak or to display their true personalities. In meeting with such persons, *be yourself*. Just as you want to discover what they are, so you must let them discover the real you. Do not step out of your intellectual or social category. Do not pretend to know something which you do not know, or to have connections, influence, or a social status which you do not possess. It is difficult to act a lie. The most capable actor finds it difficult to sustain a role indefinitely. The true personality eventually emerges. Once a person detects that you are not what you represent yourself to be, he will lose confidence in you.

When you have located a person having a worthy interest similar to yours and not possessing unwanted qualifications, you have then made progress in acquiring a friend. This potential friend may, of course, have certain weaknesses of his own—we all do. If such do not correspond to your own, and are not too serious, morally or psychologically, they are not objectionable. There are certain elements of friendship which time alone can reveal. Of these *loyalty* is the most important. Loyalty entails *sacrifice*. Will the person be ready to put up with inconveniences and possibly endure hardship, if need be, to retain your friendship? When you seem to have developed a strong acquaintanceship with the potential friend, put him to a minor test. Ask him to do some little thing that may entail a *slight* inconvenience for him, such as meeting you at a time that he ordinarily uses for some other purpose. However, do not ask to borrow money or treasured possessions, as an automobile, a camera, or a cherished fishing rod and tackle, from such an acquaintance. Remember the individual does not know you very well. He may fear to trust you with this possession and your request may embarrass him. He may

immediately become cool toward you and begin to retract to avoid similar requests.

Sacrifice and loyalty must be manifest by you as well. It is a *bilateral* function of friendship. Friendship is a give-and-take proposition. You can best display these qualities by *service*. Be helpful. Offer at the right time and place to do what may be needed. Do not be patronizing. Do not be continually inviting one to dinner or presenting him with gifts. Such conduct is embarrassing to the recipient, as it makes him feel under obligation. It may cause him to suspect some ulterior motive on your part. Be considerate of a friend. Think of him in terms of your own personal feeling. Would you like to be treated as you treat him? Do not abuse a friend. Avoid requesting him to do things to prove his friendship, or exploit it in the presence of others.

Are all these circumstances difficult? Does the creation of a friend sound like an arduous task? Admittedly, friends are not easy to make. They are, as has often been said, "few and far between." A man who has a true friend is wealthy. He who can count his true friends on the fingers of one hand is as rich as Croesus.

Fraternally,

RALPH M. LEWIS

Imperator

The Mystical Trinity

A soror in New York City, addressing our Forum, says: "Where, along the route of time, did the confusion arise between the great Master, Jesus, and God, the Creator? About seventy-five per cent of the people with whom I have spoken concerning Biblical teachings, pray only to Jesus Christ, and disregard the Creator entirely. They explain that Jesus Christ is one third of the Trinity, and therefore, not only the "Son of God" but the Creator, God Himself. Others even go a step farther and in their prayers ask Mary to intercede with Jesus so that He, in turn, may petition the Divine Father directly, in their behalf."

The Soror is confronted with a problem which, at one time or another, has arisen for all intelligent Christians who do not accept theological dogma on *blind faith*. The problem is fundamentally one for theological

dialectics, or argument. Therefore, in the strictest sense, it is *outside* the scope of this Forum. As Rosicrucians we are neither a religious sect, nor disposed to theological controversy. However, the doctrine of the Trinity includes earlier *mystical* principles. It will help Rosicrucians who are Christians, to better comprehend the doctrine through knowing these historic, mystical principles which are now almost submerged by theological definitions. It is for this reason that we will indulge this question.

As Dr. H. Spencer Lewis says in his work, *The Secret Doctrines of Jesus*, "The doctrine of the Trinity was not discussed, we might say, not really invented, until the Twelfth Century, A. D., by the Holy Fathers at a Lateran Council." It was then that, more or less, its present form was adopted. Dr. Lewis further points out that the *triangle*, which the Trinity signifies, had been a sacred symbol of several of the mystery schools long before Christ's time. The manner in which they used it was not the same as that of the early church fathers. The equilateral triangle was used by the ancient Persians. With point upward, it depicted *fire*; with apex downward, it represented *water*. To the ancient Hebrews, the triangle with the apex upward represented the male creation, and the triangle with the point down indicated the female. Each triangle was distinct, yet often united by being interlaced, symbolizing the unity of the two opposite polarities, or forces, in nature. Though Christianity has made the Trinity characterize an important doctrine, it is by no means unique to it. In the religious sense, we also have the trinitarian group, or family of gods of ancient Egypt—namely, Osiris, Isis, and Horus. These are like the father, mother, and son (triad) of medieval Christianity, and which were often shown in pictures. Each district of ancient Egypt had its trinity of gods. For example, Thebes, in the fourteenth century, had the "hidden god" — Amen — "Maker of all things"; Muth (mother) — "Mother Nature"; and Khensu (the child). Several pre-Christian mystical sects and the early Neoplatonists, before Christianity formulated the doctrine of the Trinity, were expounding the triad of man's nature—his soul (spirit), mind, and body.

The early church fathers were confronted with the problem of bringing about a transi-

tion from experience to church dogma. As a matter of experience, God appeared as the *father*, the Creator, the Legislator; the *son* seemed as the Redeemer; and the *spirit*, the Sanctifier.

Was the Son to be consubstantial—that is, of coequal substance with the Father? Should Christ be held as less divine than the Father? Was the Holy Spirit, the Divine Grace, or consciousness—of God, to be greater or less than the personality and words of Christ? Origen, a Christian father of the second century, was one of the Alexandrine theologians who took part in formulating the Christian doctrines. He expounded Homoeousian ideas; that is, he declared that Christ is of the *same* essence, or divine substance as God. However, in the fourth century, Arius promulgated a doctrine which asserted that Jesus Christ did *not* have the same substance as did the Divine Father. Arius did not intend to be sacrilegious; in fact, to him, Christ was not the divine being, but one *through whom* the latter manifested. Athanasius, another early father of the church and a contemporary of Arius, thought the latter an apostate and supported the Homoeousian ideas of Origen. He declared that the Son, or Christ, and the Father were of “mutual eminence”—namely, of equal divine substance.

Just as there were controversies centered about this doctrine, so, too, did the early ecclesiastics become involved in polemic discussions as to what should remain, or be expurgated from the Bible. It is amazing that in this day and age there are those who are so naive as to believe sincerely that the Bible is, as they expound, “the revealed Word of God.” If this were so, God would need have contradicted Himself several times in the revelations which He caused mortals to receive, and by which they altered the books of the Bible—even to rejecting some of them.

This divine relationship was defined by another of the early Christian fathers in the following manner: “The Father is of none, neither begotten nor proceeding; the Son is eternally begotten of the Father; the Holy Ghost proceeding from the Father and the Son.” This, in fact, declares God to be the Absolute Divine Cause. He is made self-perpetuating and perfect for He need not proceed toward any higher end or purpose than what He already is. The Son, being eternally begotten by the Father, according to this defi-

nition, makes Jesus always subordinate to God. He is an emanation of God’s absolute nature. Christ, therefore, could not exist without His dependence upon the Father. We note, also, in this dogma, that the Holy Ghost eternally proceeds from the Father and the Son. This principle establishes the consubstantiality of God and Christ. They are of the same substance by the fact that the Holy Ghost, the Divine Essence, or consciousness, proceeds from both of them. In other words, though Christ is dependent upon God for His existence and is made by this conception part of a Divine hierarchy, yet the divine essence, the spiritual love, or Holy Ghost, likewise flows through Him from the Father. In His efficaciousness, then, Christ is made to accomplish as much for man spiritually as can God. By this definition, if one enters into the consciousness of Christ, the Holy Spirit which Jesus is said to emanate, it is the equivalent of one’s participating directly in the Grace of God.

To use a homely analogy, this makes Jesus Christ a mirror, reflecting the divine *light* of God. The mirror is certainly dependent for whatever light it reflects, yet, functionally the reflected light of the mirror and the direct light serve the *same* purpose of dispelling darkness.

From the standpoint of theological persuasion, this definition of the relationship of God, the Son, and the Holy Ghost, had other advantages. Divine Love is hereby made *centripetal*, as well as being *centrifugal*. It is natural to think of the Love of God as being centrifugal, that is, tending to spread outward from the center of God’s absolute nature. If Christ possesses the same divine love as God, and is dependent upon Him, there must be a reciprocal love between them. Christ must love God as intensely as the Father loves Him. This would mean that a *centripetal* love would exist, namely, a love that is drawn back into the center of God’s being. The followers of Christ are thus drawn back into the divinity of God. Since the early Christian Church made Jesus Christ the central point of their whole doctrine, one who follows the decrees of the church is thereby drawn again into the divine love of God, from which it is presumed man has fallen away.

All of this thinking on the part of the early fathers of the church was a step toward

avoiding the danger of *tritheism*. This latter doctrine is the conceiving of the Father, Son, and Holy Ghost as being three gods,—separate in personality, yet equal in every sense. Such a belief would be *polytheism*, or the return to the worship of many gods. In effect, *tritheism* does exist in the confused conception that some Christians have of the Holy Trinity.

Saint Augustine eventually applied his theological genius to define the principle of the Trinity. For analogy, he used the various states of human consciousness and of love. Man may have within his *one* being, temporal, mental, and spiritual loves; not any one of these is separate, for all manifest through the human and are of one being.

The truth of the Trinity continued to undergo refinement by the various *Protestant* sects. For example, it has been held that there are three ways in which knowledge of God may be obtained: (a) God is a self-disclosed, eternal, absolute Being, whose ways are past finding out; we know Him directly only as He sees fit to reveal Himself. (b) God is a self-disclosed Being, known to men in the character and purposes of Jesus Christ; in other words, by the Christ Principle, we come to know God. (c) God is known to us as a self-imparting, communing God—as an *indwelling* power. This latter thought is strictly a mystical approach to God, wherein the Deity is made an indwelling power and imparts Himself to us if we commune with the divine power within us.

These three ways of knowing God may be summarized as God Revealed—as God Revealing (through Christ), and as God Abiding (God dwelling within us). As related to the Trinity, we have, therefore, God Revealed (or, the Father); God Revealing (or, the Son); and God Abiding, (or, the Holy Ghost, which, as contends the Christian church, may enter each of us).

Perhaps the most liberal modern doctrine of the Trinity expounds that God is always present and active in the world. This relates all natural principles directly to the very substance of God. All manifestations, every phenomenon, is not the *result* of God, but is, in fact, His nature, active in the world. If the doctrine were to stop there, it would be true mystical pantheism, but it qualifies this declaration. The *highest*, the superior manifestation of God is only to be found in the person

and in the work of Jesus the Christ. By this conception of the Trinity, God is spiritually resident everywhere, including the nature of man. Man can know Him, and realize the divine within his own nature, only by following the way proclaimed by Christ. The one who accepts this latter and so-called modern version of the Trinity is adopting mystical conceptions which are not necessarily limited to Christianity. After all, the true mystic can name creeds and principles advocated by other spiritual lights *before* the time of Christ, which would also lead man to know the God within him, and to lift his consciousness to the great Creator.

As for the Rosicrucian, he goes back to the beginnings of the early doctrine of the Logos to define the mystical principle of the Christian Trinity. The doctrine of the Logos antedated Christianity. The Logos, or law of the power of the spoken word of God, as a doctrine, may be traced back to the Memphite Period of ancient Egypt, thousands of years before Christ. From thence, it passed to Greece, where it was developed by the Stoics. *The word*, or law of God, there became known as the "Logos." Under the influence of the Stoics, the Logos became the natural principle, the underlying purpose of God; it was God's Soul, or Mind, if you will, in the world. Later, with Philo, and the Gnostics, this law, or Logos, becomes the *mediator* between God and man. God is said to stand aloof from the world, but His law, His purpose—the Logos—is in it. According to this conception, we reach God through embracing the Logos.

To the Rosicrucians such Masters as Jesus, and others lesser in eminence, were the Logos, or the law of God, themselves. The lives they lived, the doctrines they taught were activities and expressions of the highest divine law. This objectification of the divine law in human form can be attained only through Cosmic Consciousness. When *anyone* becomes fully conscious of the Cosmic purpose by elevating his inner self, he conducts himself in his objective living and thinking in accordance with it. The Rosicrucian interprets that aspect of the Trinity which refers to the Holy Ghost descending on man, as, in fact, not a descent, but *man's ascent* in consciousness, whereby he attunes himself with the Consciousness of the Cosmic and the law of God, manifest in and around his own being.—X

Are Diseases Transferred to Healers?

One of our fratres in Canada rises and asks this Forum: "Do we involuntarily give a part of our vitality when we give healing treatments to persons who are in distress?" He also asks: "Why do I seem to take on the symptoms of those I help and have a reaction of a physical weakness?"

This first question cannot be answered simply in the affirmative or negative without further expatiating on the subject. On the other hand, this is hardly the place to delve extensively into the system of Rosicrucian healing. To compromise, we shall sketch the background of the principles upon which Rosicrucian therapeutics or healing depends. Very early in our Rosicrucian monographs, it is stated that man is dual both in essence and in function. It is *explained* and *demonstrated* that man is body and soul. Each of these has its several contrasting attributes. The body has, on the one hand, its organs, tissues, and nervous system; on the other hand, for example, the soul has its consciousness and mind. The former is primarily finite and objective, and the latter is infinite and subjective.

The soul consciousness of man, the spiritual part of his dual being, is often summed up in one comprehensive term, namely, *psychic self*. To use an analogy, sunlight consists of or results in various kinds of phenomena, such as heat, colors, wave lengths, rays, and other technical terms. To the physicist, the energy of the sun is all-inclusive of these varying manifestations. To the mystic likewise and, of course, to the Rosicrucian, the psychic self is also all-inclusive of the different phenomena resulting from its manifestations in our dual being.

We are told in our Rosicrucian monographs that disease, as an *inharmonicity*, begins in the psychic man. Thereupon, almost immediately, some students are confused, especially if they do not carefully study the monograph as a whole. Then they write to the Grand Lodge in somewhat the following vein: "How can disease or inharmonicity exist in connection with the psychic self, if the latter constitutes the whole Divine manifestation in our being? Certainly the Divine within us, which is characterized by the term 'psychic self,' must be perfect." However, the

monograph has quite well qualified what a superficial reading might make appear inconsistent or at least paradoxical. The monograph explains that good health is a harmonium or concord between the two selves of man, the psychic and the physical. Both mental and physical health constitutes a balance of the two. In fact, if we think of man as being like a great scale,—which has, in fact, been illustrated in the monographs—one side being psychic and the other side being physical, we will better comprehend the meaning of the harmonious relationship of the two.

The inharmonicity, from which disease results and from which pain and suffering follow, has to become very severe before it affects our objective consciousness and we realize it. The destructive effects of disease are usually well under way before they create sensations which are gross enough for us to realize them as an indisposition or illness. Actually, the cause of most diseases begins in our acts and in our thinking, as, for example, abuses of eating, drinking, overwork and worry. These abuses disturb the relationship between the two bodies. They overtax the physical self. At first, this disturbance, as we have said, does *not* make itself known to our objective consciousness. We experience no ill effects from our excesses or abuses. The psychic self tries to compensate for them, to make an adjustment for these actions of ours. It tries to infuse each cell of our being with more of the vital Cosmic energy. Eventually, however, the relatively frail physical body can no longer adapt itself to the psychic self and an unbalanced situation arises. The psychic self has then been affected and that is what the monograph means when it says that disease begins with the psychic self. It is at this time that we suddenly experience a fever, a localized pain, or some other objective sign of ill-health. Once the inharmonicity exists, it is the principle of Rosicrucian healing to endeavor to restore the *balance* and to let the consequent natural forces return the patient to health.

The state of balance that constitutes good health is like a gyroscope, an instrument that is used to keep great steamships and some modern transport airplanes on an even keel in rough weather. If the instrument is out of

adjustment or not functioning, it requires manual operation to restore the proper balance.

Most diseases result from a deficiency of the vital Cosmic energy of the individual, as explained. The Rosicrucian treats the patient in such a manner that there is transferred to him from the Cosmic the essential energy. This energy must pass through the one who is healing or giving the treatment, but it does not consume his own energy if he is properly treating. The member who is giving the treatment is instructed to take deep breaths of normal fresh air and to hold the air in his lungs as long as he possibly can. The air contains the *positive* element of *nous*. What *nous* is, is fully explained in the monographs. Suffice it to say that it is a well-known physiological fact that the air thus held in the lungs vitalizes the blood cells. This particular kind of breathing gives the blood cells an *overcharge* of the Cosmic vitality of *nous*. If the one giving the treatment is in fairly good health, the surplus energy developed within himself will not be self-consumed. There will be no means for it to be utilized. Consequently, the extra vitality generated by the breathing exercise will tend to have some of the vibrations emanate from certain finger tips. Why this energy emanates, or rather radiates from the finger tips, and just which ones, is fully explained and illustrated by simple yet technical diagrams in the monographs. You can see that, by this method, you are not drawing upon or consuming your own reserve energy in giving Rosicrucian treatments.

Instead of allowing the extra energy, which you build up through the breathing, to dissipate into space from the finger tips, you can use it to cure disease by *transferring* it to an ill person. When so transferred to the patient, it restores his vitality and stimulates normal functions in certain areas of his body. What the Rosicrucian healer does, according to the detailed technique of the teachings, is to transfer, through his own being, the vitalizing Cosmic energy directly to diseased or weak points in the patient. This sudden surge of energy received by the patient in afflicted areas starts reconstruction. The cells which have been weakened by the inharmony are rehabilitated by the reinforcement of constructive Cosmic energy. The patient is out

of balance. Consequently, he is more *negative* in polarity, because of his illness, than positive and has a deficiency of Cosmic energy. Because he is so out of harmony, it is impossible for him, properly and normally, to vitalize himself. The stimulus of transferred energy through treatment gives strength and vitality to the depleted cells in the affected area. These cells are then able to resist the attack of the disease, repel it, and the body returns to normalcy or health in time.

The energy of the body is *electrical*. The energy of the nervous system—the afferent and efferent flows—has been measured by instrument. The radiations of the cerebral neurons (brain cells) have been detected and so amplified by the instrument known as the electro-encephalograph as to be registered as a graph of wavy lines. Not long ago we published in the *Rosicrucian Digest* a picture of such an instrument in use in the laboratory of our Rose-Croix Research Institute and Sanitarium. Accompanying the photograph of the instrument was a reproduction of one of the charts showing the registration, the result of the radiations of such cells. The electrical energy of the body, as all electrical energy in its various manifestations, emanates to our solar universe directly from the *sun*. For many centuries, the Rosicrucians have stated this fact and (as those of you who have attained to and studied the Fourth Degree monographs know) have set down that the sun is the *positive* pole of all such energy in our universe. Today profane physical science further confirms this aspect of our teachings in establishing the fact that almost all radiations which have been discovered are traceable to discharges from the sun.

However, the electrical energy of the body is of a lower register or, to use electrical terminology, is of a lower *frequency* than that originally coming from the sun. The cells throughout our whole being are nuclei of the Cosmic energy which is of a much higher frequency than the electrical energy manifest in the various processes of our body. Though this difference is very thoroughly explained in the monographs, I wish to emphasize again the distinction between these general phases of energy which exist in our bodies. Each cell of the body, as a nucleus of Cosmic energy, is like a small storage bat-

tery. Its center is charged with a tremendous high-frequency electrical energy. However, each cell or matrix of cells radiates to a certain degree a lower frequency of energy than its center, depending upon what it has to accomplish. The energy is transformed—stepped down, so to speak—so as to accomplish certain work in the human system. The energy in the nucleus of each cell is replenished by breathing. When the individual is ill, he is often incapable of revitalizing his own cells. Therefore, the radiations of the cells are affected. They cannot perform their natural functions. The whole human system becomes affected. The Rosicrucian practitioner or healer, through the teachings which he has studied, as touched upon in this discussion, helps restore the normal Cosmic energy in the cells of the patient.

We have stated that, in healing, you do not utilize your own vitality. You are merely the channel through which Cosmic energy passes to the patient. There is a condition necessary to this, and that is that one must be in normal health. You need not be in perfect health to give treatments but at least you must not be ill yourself. If you are suffering from a headache, fatigue or any form of indisposition, mental or physical, you should not attempt to give treatments while in that state. The reason must now be quite apparent to you. If you are physically indisposed, you then have a deficiency of Cosmic vitality in your own body. Even your own positive breathing exercises, under such circumstances, will perhaps be just sufficient only partially to *revitalize* your own cells. In other words, you have no extra energy to transfer to a patient.

If you feel well, you need have no concern about giving treatments in the specific manner designated in the Rosicrucian teachings. Remember, of course, that actually you are not healing. You are only *directing* from the Cosmic such vibrations as will bring about the healing by perfectly natural means within the patient.

This now brings us to the crux of this frater's question; namely, Can the patient's illness be passed on to us so that we suffer as he does? Allow me to quote that splendid booklet by our late Emperor, Dr. H. Spencer Lewis, entitled *The Art of Absent Healing*. Therein he states: "Do not feel that, as an instrument for the treatments, you will ab-

sorb or take on yourself some of the patient's conditions through absent (or contact) treatments. While it may be true that, in some cases, your sympathetic feeling for the patient's suffering may cause you to sense some of it, this sensation on your part will disappear as soon as you are through the treatment and is not due to any psychic transference of the condition." It is to be expected that, if you are in *attunement* with the patient and often close enough so that your auras are contiguous, you will slightly react to the feelings of the patient but such sensations will not remain, if you are in usual good health.

As has also been explained in the monographs, many of the Rosicrucian students, during their early healing experiments, have thought that it is necessary actually to assume the patient's condition. They believe that, by assuming the patient's affliction, they can, with their own healthy system, discharge it. Such reasoning, which is fallacious, amounts to considering yourself as a kind of human sponge to absorb the illness of others, thus relieving them, and finally dispelling it from yourself as you would squeeze water from the sponge. It is far better to retain a *positive* attitude toward the patient, to direct the constructive creative Cosmic power so as to bring about within him the proper polarization, the return to harmony and normalcy. After all, assuming that you could absorb illness from the patient without any detriment to yourself, you would not be effecting the return of the patient to normalcy. The cells of his being would still remain devitalized and he would immediately be susceptible to some other illness. Such a method of treatment would be as illogical as bailing out a boat that is leaking faster than you can remove the water.

When you sense too extremely the condition of your patient, take deep *positive* breaths, hold them as long as possible, and then, as instructed, slowly exhale. Think also of the condition of the patient, which you are experiencing, as being exhaled with the breath. You will find that this will instantly bring you relief. Acquiring positive vitality on your part, both physically and in the thoughts you hold, will always prevent recurrence of too strong an experience of the sensations of the patient's condition sympathetically while treating him.—X

Metaphysics and Well-being

The questions bringing forth the title of this article are that of a Soror who, in her comments, appeared to be somewhat discouraged insofar as application of what she believed to be *metaphysics* was concerned. The questions she raises are—what is the relation of metaphysics to health? Is there such a thing as absolute healing by metaphysics or by any other process?

In answering these questions, a great deal depends on what is conceived in the mind of the person making the inquiry in regard to metaphysics and health. Some people seem to have the idea that metaphysics is simply a name for miracles; others believe that it is an uninteresting speculative part of philosophy. Neither is correct. If we are to make use of metaphysics or any knowledge, particularly if it is a limited field of knowledge, then our definitions and meanings must be clear in our minds.

Metaphysics, as a study and as has been defined many times in our teachings and in other articles that have been contained in this *Rosicrucian Forum* since it was begun, concerns itself with final ends and purposes. The formal definition of metaphysics is that metaphysics seeks to find an ultimate reality. Briefly described, this definition states that there is a universal belief upon the part of man that regardless of the apparent multiplicity of expression which we see in the universe about us, there is somewhere and in some condition one thing which underlies all others, which has true value above all other things, and which is the fundamental expression of the force or personality that causes the universe to exist. This final or ultimate thing is the end or purpose of metaphysics.

Now, it might seem that such a definition of metaphysics causes anyone to ponder as to how such a subject or study can be related to the well-being of the individual human, but there is an underlying relationship—a relation between the ultimate purpose of the universe, the ultimate values of creation, and the well-being of each individual which makes up a part of that universe and creation. To know this, we must understand the state of well-being of the individual. The individual is sometimes described in occult literature, and, as far as that is concerned,

in the most orthodox and scientific literature, as being a microcosm as compared with the macrocosm, which is the universe as a whole. This means that in certain ways, depending upon the point of view, he is a minute copy or representation of the entire universe of which he is a part. If this is true then the individual duplicates on a much smaller scale the forces, elements, and energy that pervade all the universe. Therefore, it would seem logical to conclude, if we accept these statements as facts, that what affects the universe as a whole would affect the individual, and logically, the reverse would also be true.

There are individuals who claim to be able to demonstrate the truth of this statement through their own experiences. Some people seem to be much more closely in attunement with conditions external to their bodies. For example, there are persons who, without reason, seem to be able to anticipate changes in the weather; others are able to anticipate manifestations of other forms of material phenomena. To some people this may seem to be merely a coincidence based upon a superstition, but there are cases, probably each of us can name one in our own experiences, which indicate that certain human beings seem to be more closely attuned to nature than others. Should this be proven true on the part of all individuals, it appears that there at least might be the potentiality that this attunement and relationship between ourselves and the rest of the universe is capable of improvement. In other words, we should all be able to better adjust ourselves to the factors around us. If a complete and satisfactory adjustment could be made, the result would be an absolute state of harmony between ourselves and the rest of the universe. It would include the physical world and the creative mind of God in all forces manifested by Him. Should this condition be brought into existence, we would have, as referred to in the Rosicrucian teachings, absolute harmony, and if such a state prevailed in, through, and about us, surely well-being, health, and happiness would be obviously a part of our thinking and actions.

In view of these considerations, regarding the universe and our place in it, we are able to begin to comprehend the connection between metaphysics and well-being. The connection is the manifestation of a relationship

between the forces that exist in us and throughout the universe. These forces which, from the standpoint of Rosicrucian philosophy, are considered idealistic and therefore of a nonmaterial nature are manifestations of the ultimate reality sought by metaphysics. The life force and the related forces in the universe, if not manifestations of the ultimate reality itself, are at least results of it and pervade all things whether living or not.

We must understand, however, that a knowledge of the existence of these forces does not produce well-being or change a person who is ill into a healthy individual. Many factors enter into the question of why an unhealthy condition or state of illness should come to be—so many factors, in fact, that we cannot here attempt to consider them all, but it is obvious that the physical condition of an individual deteriorates when harmony no longer exists. This can be due to wrong thinking, wrong living, or, to sum it up, lack of conformance to the law and order of nature.

Knowledge alone cannot save us. For example, the knowledge that re-establishment of a condition of harmony will do away with ill-health is alone not enough to bring back a state of health. For man to be able to cope with these conditions, various methods of healing have been devised and discovered, and probably many will yet be found. Basically, today, therapeutical systems fall into three classifications. Some are concerned with the chemistry of the body; others with the structure of the body; and finally, there are the systems which are concerned with the content of the mind. All have some bearing upon the re-establishment of harmony with its result of individual well-being. Whether we resort to healing by manipulation—that is, by changing the position of the body or parts of the body by pressure, movement, or surgery—or whether we resort to chemical treatment by introducing certain chemicals into the blood stream for the purpose of varying the chemical content of the body, or whether mental healing is the process followed, each can do its part, and no particular one is the final or absolute method of adjusting all human ills. All are important, and mental healing is certainly not the least, but rather, should be the most fundamental, because once the proper mental

attitude is formulated by the individual seeking well-being, he is in a better position to avail himself of the advantages of other systems.

In skilled hands, each of these has its place, and once a condition of inharmony has come into existence the most useful of these processes, as may be determined by a competent physician, will aid in re-establishing the desired harmonious state. It is important to realize that in certain cases any or all of these therapeutical processes have value and that one alone may not be sufficient in many cases. Therefore, to apply mental or metaphysical principles to a condition or disease, although they are of value, is not always sufficient, especially in cases of long standing. If man maintained a proper balance between the psychic and physical part of his being, metaphysics and mental forms of therapeutics would be enough for slight differences, but unfortunately, through generations we have deviated from that plan or path, and now, through the same means by which we left the proper path, we must return to it step by step.

The part that the metaphysical principles can play in the lives of each of us is to learn through the Rosicrucian teachings the proper ways to direct the physical and mental forces of our bodies so that they may be the most conducive to health and well-being. The knowledge and practical application of these laws is important even if their success is only slight, and, in a sense, it is a small miracle, because it is causing us to return to the proper outlook and natural position of ourselves in relation to the rest of the universe.

A proper and useful concept of metaphysics by any individual is that which gives him a comprehension of not only the ultimate reality in the universe, but of an ultimate value and purpose in his own life, and which, if in accord with the universal purpose, establishes a closer tie with the creative force of the universe as a whole. Such a concept will contribute to the totality of individual well-being. A philosophy of life—in other words, that which gives a *value* to stand on and a purpose to work toward—is sometimes far more important than the immediate physical condition in which we find ourselves. The understanding of self, of the peace of self, and the relationship of self to

the rest of the creation is the foundation upon which not only health is established, but it is also the foundation for all activities, social and otherwise, of the individual.—A

The Source of Happiness

The inquiry introducing the subject of this article comes from an individual who questions the justice of God because a state of happiness which had been attained was interrupted by a cause which was considered to be external from those concerned. The person is bitter, and she asks how a just God can permit such happiness to be interrupted.

The question which this Soror is trying to answer is far more profound than the effects in the immediate life of this individual which have caused rather bitter expression according to her analysis of her life and conditions about her. The basic point is whether or not happiness is a direct manifestation of God; or, we might put it in a different way by asking—Is God's presence evidenced only by a state of happiness?

It is hard to accept the idea that the state of happiness of any one individual is always directly related to a belief in God. Those who seem to be the most God-fearing may have, in accordance with the normal measurement of things, a small amount of happiness. There have been those who because of their belief in God have purposely denied themselves the opportunity for happiness in the belief that a state of happiness within itself would detract from one's belief in God rather than add to it. This concept is the basis for various peculiar practices in some parts of the world where persons have been known to torment themselves purposely or bring pain to their bodies in a physical effort to avoid happiness and comfort, and related conditions usually associated with these states of existence. This practice is founded upon the principle that such an attitude toward the body helps direct the individual nearer to godliness.

In a smaller measure, we find these practices manifested in other ways, as by those who fast and believe that by denying the human appetites they attain closer relationship to God. Other manifestations not quite so complicated are also evidenced by those who will not practice certain things which might be morally acceptable. By denying

themselves the advantages, comforts, or satisfactions that such practices might bring, they believe that they are maintaining better contact with the God of their beliefs than they would otherwise.

It is not for us to say whether such individuals are actually more godly than those who temperately and moderately satisfy the demands of the body. From a logical standpoint, it seems that there must be a midway step or position. It is logical to believe that anyone who gives full release to the appetites of the body and does nothing but seek their gratification can have little thought for God or self. On the other hand, those who go to the other extreme and deny themselves a normal physical life are certainly abusing a vehicle of manifestation, which, it must be conceded, was provided them by the very God they seek to know.

Until we see clearer or know better, it is reasonable to assume that temperance and tolerance should be the key as to how far to go in either direction. We will notice that the person with ascetic tendencies who might even go so far as to abuse the body in a belief that it brings him closer to God is not very much concerned with happiness. He is usually more interested in his relationship to God. How far he achieves his end is something that is difficult for a third person to determine. It is true that there have been saints and holy men and women who have denied themselves every physical appetite and desire and have led godly lives and left in the world an example of their saintliness, but there have been others who have made no impression upon the passing of time and have appeared to be wrapped up only in the self-satisfaction afforded them seemingly by their denial of pleasure and happiness.

The normal individual looks upon happiness as a manifestation of a state of adjustment between himself and the rest of the universe, or, we might say, between everything that is himself and everything that is outside himself. Absolute adjustment to the universe, including God, is certainly a state of happiness, because few problems exist, but this state, as a permanent thing, is rarely manifested. It does not seem illogical to believe, however, that it is a state or condition worthy of trying to achieve, and that to the best of the knowledge of most of us, happiness is a worth-while aim in life. By this we

mean true happiness, not simply the sensual gratification of the appetites of the body.

Very few people give much consideration as to what happiness is, or what may be their general relationship to God, but why is it sometimes conceded that happiness is a gift or manifestation of God's intervention in life, or that evil and all that goes to indicate the opposite of happiness has its attributes in another source? Is God the giver of happiness? The answer to this question would be dependent entirely upon man's consideration of God. If God is considered in the sense of the Rosicrucian philosophy, as an all-pervading force manifesting in all things, including each individual, it is doubtful that this concept of happiness can hold true. This concept of God cannot include a personalized being who would pick out one human and direct forces to him in such manner that happiness would enter his life, and who then, acting very much like a human, would suddenly lose interest and take that happiness from the individual. How can we respect a God whom we could conceive as having a flippant interest in various individuals? If we are to consider God as just, then we cannot conceive of a God who frequently changes His mind, and, merely on the basis of what we would call a "human-like whim," makes His decisions and determines to whom happiness should be meted out and for whom ill fortune should be the lot, and so forth, considering every possible human attribute.

Actually, if we attain a state of happiness we do so ourselves, even though we may not completely understand how. In other words, the justice of God, as has always been stated, is illustrated by the fact that the laws which He has ordained to be in effect are unchangeable and continue to exist regardless of what you or I or any other power lesser than God may wish. Supplication on our part will not influence the laws of God, because to change the laws ordained by Him as they might affect you or me as individuals would mean that many others would also be involved. Even though we were affected favorably, many more would be affected adversely; and then again, certainly our concept of God could not be made greater if we considered Him to be an individual who would hear one person's supplication and alter his laws to satisfy that person, and, at the same time, bring ruin to many others.

If we learn as best we can to utilize the laws which God has made to sustain us and the universe, and if we are able to direct them constructively in our lives, we may achieve happiness by ourselves. If this happiness does not endure, it is not necessarily an example of the suspension of God's justice or goodness, but is due rather to our lack of complete understanding of the manifestation of the laws which we have only begun to comprehend.

Upon honest analysis it seems that, within the state of happiness itself, God is either forgotten or that only a negative concept of God is considered when happiness ends. Persons who bewail their lot or question God when a period of happiness is brought to an end are those who usually fail to thank Him while happiness exists. We are usually self-satisfied within our own happiness and only tend to condemn if something goes wrong with that state. In reality, we should seek in happiness the key to its perpetuation and the elimination of selfishness, envy, greed, hate, and other manifestations of an evil force that would hinder us from maintaining the good state which we have achieved. If this state is not permanent, we are to realize then that its interruption is due to a manifestation of laws, the consequence of which we see merely in part, and the explanation of which will come only with further understanding.—A

Speech and Vowel Intonations

A soror in New York posits before this Forum some very interesting questions. Her questions have reference to the origin and use of vowels. She asks: "Why do we recommend the use of certain vowels in our Rosicrucian exercises and rituals? What connection, if any, do they have with the first vowels uttered by man? Are these sounds intuitively felt to be productive and, for that reason, used?"

Highly intelligent beings intentionally utter vowel sounds with meaning, and these, when joined with other sounds, constitute *articulate speech*. Next to the invention of mechanical appliances and implements, used by man to supplement his physical powers, the use of articulate speech was the most potent factor in the mental evolution of man.

Especially is this so when combined with writing, its offshoot. To orient ourselves in connection with this subject, it is best first to define what we mean by articulate speech. We shall say that speech is the faculty to uniformly associate certain words or sounds with definite ideas, so that those ideas may be transmitted to another mind, having a previous introduction to the use of such words. Articulate speech was arrived at slowly as an accomplishment by man. It did not descend upon him as a gift from the gods. Further, man does not alone possess the physical characteristics necessary for speech. As one anthropologist has said, the spoken language is virtually an extension of the power—which many of the more intelligent animals possess in common with *hominidae* (men)—of giving expression to emotions and simple sensations by various ejaculatory sounds, grimaces, and gestures. It is a matter of common experience that dogs, for example, give vent to their feelings by cries and other vocal sounds. Thus dogs have, from the physiological point of view, the rudimentary structure of speech. Articulate speech or language, however, consists, as we have said, of sounds *intentionally* uttered to correspond to ideas which the individual has. Until the intelligence of man is capable of choosing or framing sounds which, in some manner, he believes express his thoughts and feelings, we do not have speech but merely involuntary responses to emotions and sensations.

Although the acquisition of full speech must have been a slow growth, there is no race, no matter how primitive, of which we have knowledge, that is devoid of the ability of transmitting ideas from one to another by articulate language. The noted researcher, E. P. Tyler, says in this regard: "No matter how low the savage, he has an articulate language, carried on by a whole system of sounds and meanings, which serves the speaker as a sort of catalogue of the conditions of the world he lives in, taking in every subject he thinks about and enabling him to say what he thinks about it."

Thought must express itself symbolically in words, spoken or written, having a nearly uniform meaning. There are patterns of thought which we cannot escape. The world we live in causes us to behave in certain ways, to react to certain of its phenomena in

a similar way each time we experience them. This response may be in the form of grimaces, facial expressions, or gestures. An intelligent being eventually begins to perceive the relation between his reactions, his feelings, thoughts and acts. A series of arm movements or physical expressions, following certain sensations, constitute a pattern of action in response to environment. The movements of the face or arms give expression to the feelings. The ideations that arise from the sensations are thus objectified in such physical responses. It would not be long then before the intelligent being would intentionally resort to such movements of the face and arms or hands to symbolize his thoughts and feelings.

When did articulate speech, somewhat in the manner we have just suggested, begin? There is no agreement among philologists and anthropologists. There are those who think that it preceded flint making, and others who think of it as being subsequent. It would seem more logical, in my opinion, that crude speech was coeval with the making of implements. The actual creating of objects to serve man and words to express his thoughts and feelings were alike dependent upon an intellectual capacity for employing means of extending the powers of self. When man was once able to be so conscious of his acts and to cogitate upon them, as, for example, to realize that he had picked up a stone and had thrown it as a projectile, he would then also be able to discern that he had used a certain interjection to express his feelings. The voluntary objectivity of the feelings and thoughts of man must, in their crudest form, have occurred at about the same period of his development.

Haeckel, the famous naturalist, points out that the *Pithecanthropus erectus* (apelike man) had a brain, the development of which was sufficient presumably to support the faculty or intelligence providing for articulate speech. There is a strong probability that man existed for a considerable time as a fairly intelligent being without the power to extend his thought by means of speech. He had, of course, been able to utter cries, but unable to utilize his vocal powers intentionally to frame ideas as articulate language. Thus, that portion of the brain controlling speech would be a much later development

of a highly organized being. In the study of embryology (first stages of living things), it is noted that the section of the cerebral cortex (outer brain) governing the movement of the arms, occurs early in the unborn child—usually in the middle of the sixth month. The portion of the cortex devoted to speech assumes shape later. Shortly after birth this portion of the brain is still not fully developed. In fact, it is not developed until after the first year of infancy. From this, it is assumed that man first acquired the ability to stand erect and to coordinate his arms before acquiring speech. In other words, man was able to direct the movements of his arms and make them serve a purpose before he had sufficient intellectual development to formulate speech. Even though the most highly developed of the primates, the apes, have the rudiments of speech, like dogs, they must express emotions in grimaces and gestures. Since the most primitive man *does* speak, that accomplishment in itself constitutes a tremendous mental gap between the primates and man. Those who contend that the genus homo (human) is an offspring of the apes will admit that man did not acquire speech until he had at least dispersed into the various races of man.

Speech must have begun with vowels for they are, as we shall see, the *natural* uttering of vocal sounds. The known use of vowels in speech dates back to the earliest records of which we are in possession today. Certain tablets from Babylon, now in the former Royal Museum of Berlin, have a number of vocalic characters. These are arranged singly and in groups. They consist of the vowels, *a*, *e*, *i*, and *u*, which are placed at the beginning and end of lines to which they refer. It is conjectured by archaeologists that the *a* stood for an even tone; the *i* for sublime, exalted, high tones; the *u* for deep and thunderlike tones. On one tablet the *e* is placed over *aa* and in another the *i* over *i*. There is no interpretation of these mysterious characters.

Plutarch indicates that the ancients were much concerned with the importance of the vowels in speech and tried to explain their formation. In his *Symposics*, while referring to the vowel *a* and its connection with the first letter of the Greek alphabet, he has one of the characters say: “. . . it is the first

articulate sound that is made—for the air in the mouth is formed and fashioned by the motion of the lips; now, as soon as those are opened, that sound breaks forth, being very plain and simple, not requiring or depending upon the motion of the tongue but gently breathed forth while that (the tongue) is still. And, therefore, that is the first sound that children make.”

Just what are vowels? One definition is that “vowels are compound musical notes such as, in the *vox humana* stop of the organ, are sounded by reeds (vibrating tongues) fitted to organ pipes of particular construction.” This is entirely too brief to do justice to our understanding of the formation of vowels, so we shall enlarge upon it. Situated in the larynx is a pair of vibrating membranes called *vocal cords*. The vibrating of these cords, in conjunction with the shape of the mouth, causes the emitting of vowel sounds. To better understand this function, think of a tube having a thin sheet of rubber stretched across one of its open ends. When the tube is blown through, the rubber on the opposite end vibrates. The vocal cords do the same when air passes against them, causing them to give out sound. The mouth amplifies, as a *sound box*, the vibrations of the vocal cords. Furthermore, the shape of the mouth modifies the musical quality of the sound.

Any auditory quality, regardless of pitch, depends upon harmonious overtones accompanying the original fundamental tone. This quality depends upon the various positions of the mouth. This fact can be very easily established, as well as its importance in connection with the forming of vowels. Strike a jew's-harp, place its vibrating tongue in front of the mouth and it acts as a substitute for the vibrating vocal cords. Then, by simply putting the mouth in the proper position for speaking the vowels *a*, *e*, *i*, *o*, and *u*, the vowel sounds are produced by the various positions of the cavity of the mouth. Thus see how vowels are natural sound formations.

How is it that certain vowels have come to be used with particular words or interjections? The *emotional* tone and the *vowel* tone are connected. As one anthropologist has succinctly put it, “Emotional tone is a vowel whose particular musical quality is

that produced by the human vocal organs adjusted to a particular state of feeling." In other words, certain emotions cause physical reactions, resulting in facial expressions and positions of the mouth, and the vocal sounds accompanying the feeling, therefore, always produce for that particular state of emotion, the same tones. Let us take the interjection or utterance *Ah*. It is capable of expressing more than twenty different emotions or intonations. It can, for example, be an expression of pain, entreaty, threat, and sighing, according to the tone. An intelligent man, capable of analyzing his responses, his emotional reactions and the tones or vowels which follow from them, would eventually incorporate them into speech to represent his feelings. Men, when speaking to each other, watch the emotional effect of their words upon the facial expressions of one another. They learn what sounds to emphasize to create the feeling they want in their listeners.

In nearly all languages traceable back to the Sanskrit and the Zend-Avesta and finally lost in the roots of the Indo-European languages, are words denoting *mother* and *mama*. The great majority of such words, even among primitive people, begin with the sound *m m*. You will recall that, in our Rosicrucian monographs, we are told that the vowel intonation *Ma* has since antiquity denoted the maturing mother forces in the universe, and that it also represented the negative, *passive* polarity of the Cosmic forces. How and why it is used is also explained and demonstrated in the monographs of a certain degree. How did the ancients arrive at that sound combination? Why was it selected to depict the negative, *passive* polarity extant in the universe. The sound *m m* is made by closing the mouth, by suppressing the voice. Consequently, it suggests less vocal action. Further, the effect of the sound is soft and gentle, rather than harsh or stimulating. It is psychologically a soothing sound, suggesting the tactile sensation of *caressing*. The qualities of many of our words, particularly our interjections, responsive cries and sounds, are, as said, found in emotional connections. For instance, contempt is shown among primitive people by blowing. It is almost instinctive to give a short blast of air to emphasize such a feeling. The words, *pah*, *bah*, and *pooh*, are indica-

tive of contempt and are formed by blowing. The labial gesture of blowing eventually went through a transition into *spitting*. The interjection through the teeth of *t t t* has come to be written in English as *tut tut*.

Many interjectional utterances of pleasure, instinctively made, are caused by sucking air down the throat with a certain sound. Conversely, when doing anything with contempt or *horror*, it is not unusual to turn up the nose and give a slight sound through it as a *sniff* or a *snort*.

The vowel *o* is often uttered as a distinction of eminence—the lips become so oval-shaped, as the result of an emotional reaction to embarrassment or admiration, that the vibrations of the vocal cords, when formed by the position of the mouth, cause the sound *oh*.

We are likewise informed, in our Rosicrucian monographs, that *r*, as in the intonation *ra*, has long demonstrated power and authority. It depicts the positive polarity and force in the universe. The letter *r* is also associated with words to signify power, such as *regal*, *royal*, and so on. The very vibrations of the intoned letter *r* suggest power. This undoubtedly arose from men imitating the roaring of the wind and water, which sounds like a series of *r*'s. Men are mimics. In imitating these natural forces, the sound for *r* came into existence and subsequently was associated with words depicting power. The words *tom-tom* are an evolution from the actual sounds of the beating of drums. They are the result of man's imitating the sound in speech.

Thoughts and signs, having become related to natural human interjections, to the utterances which man makes, have accounted for his articulate speech. Such natural sounds have likewise resulted in chanting and singing. Some combinations of vowels and consonants were not intelligible to man; that is, they were not used to correspond to any idea as a word. Their musical qualities, however, had pleasing effects upon his emotions, his *psychic* self. They stimulated or soothed him. Thus he intoned them for their psychological and physiological effects rather than for any intellectual purpose. The ancient sages, at a very early date, must have discovered, in their temple liturgies and rites, the effect of the combination of certain vowels and consonants upon the psychic man. The

intonation of such sounds produce vibrations that are not only transmitted into the surrounding air but pass through one's own being to stimulate the various psychic centers and to produce the beneficial effects explained in our teachings.

The instrument, known as the oscillograph, registers upon a graph the scale of the vibrations which it detects and amplifies. The graph will show, when a person is, for example, singing into a microphone connected to the oscillograph through an amplifier, the frequency (speed), the amplification (height), and wave length of the vibrations of the voice. However, the oscillograph also registers vibrations passing through solids. In our physics laboratory here at Rosicrucian Park, we have attached to the oscillograph, instead of a microphone, a metal rod. This rod was pressed against the throat or bare chest of a person intoning our vowel exercises. The vibrations passing from the chest to the rod were transmitted through it to the oscillograph. The instrument visually recorded the vibrations which were passing through the body of the intoner. Vibrations from the *larynx*, the speech box in the human throat, in a like manner, travel upward to the brain and there affect, for example, the pituitary gland. That gland, one of the psychic centers, is *tuned* to certain vibrations. Some stimulate and others repress the emotions. So man has learned through discovery that the natural musical qualities of combinations of vowels have tonal effects upon his being. The intelligent person knows how to use them properly—that is the reason for the study of them in our teachings. Other persons are subject to the detrimental effects of certain sounds which they should avoid. Only accidentally, and often not consciously, do they use vowel sounds beneficially.—X

The Race Problem

We dislike repetition in our Forum discussions. The subject of race discrimination is one which we have considered previously in this Forum; but, because of its increasing importance, we shall again present our ideas on the subject. The "Thought of the Month" in the November, 1943, issue of the *Rosicrucian Digest* has an article entitled "Why Racial Discrimination Exists." That article approaches the subject from both its anthropo-

logical and its psychological aspects. In it we recounted the most modern theories with respect to the origin and distribution of races. We pointed out that the pigment of the skin or color, the slant of the eye, and other racial characteristics were not indications of either superiority or inferiority, but were the results of climatic and environmental influences. We think it advisable, however, to repeat the references to the psychological basis for the belief in racial superiority and how it results in the evils which follow it.

Man not only perceives the things of his world but he likewise also passes judgment on them. We perceive in things the various qualities connected with our senses. Thus, some things have spatial qualities, as the three dimensions. Other realities are, for example, just hot or cold, sweet or bitter, and so on for each of the five senses. In addition, however, each thing perceived has a *value* to ourselves. Generally, this value is of either one or two kinds. It is pleasant or disagreeable. Other words for saying pleasant are *good*, *fine*, and *excellent*; their opposites are *bad* and *evil*. When we perceive two objects which are different from each other, it is natural, then, to determine the value of each in relation to ourselves. Which do we like the best? It may be upon occasion that we shall find both objects agreeable to us. If one thing is, for some reason, closely associated with our own being or interests, invariably we will prefer it. Especially is this so, if what is close to us is subject to attack or criticism. A parent will call her child naughty and severely reprimand him in private, but will vociferously resent her neighbor's doing so.

This is not a mysterious trait in human nature. It is quite understandable. The instinct of self-preservation, which is inherent in the very order of life and acts for its perseverance, makes itself felt in all interests related to *self*. Self is you. It is the you of your physical being, your habits, your tastes, your interests. The more intellectual and mentally sensitive the person, the more extended, the more *all-inclusive* becomes this self. The highly cultured and intelligent person is as quickly offended and made defensive by an attack upon his nation and his philosophy of life as he is by an attack upon his physical person. It is quite natural, then, that we should show a preference—in fact,

a deep affection and loyalty—for all those things which are a part of our extended self. In defending the things of self, we are thus preserving our life's interests.

The average man is proud, for example, of his sex and finds reason, to himself at least, to adjudge it superior to the female sex. Those of the opposite sex often do likewise. Each of us finds some reason to be proud of himself or of his kind. It is fortunate that we have this pride or self-esteem for, as a whole, it is a worthy characteristic by which many noble things have been perpetuated.

The contrast of racial appearance goes far back into antiquity. In prehistoric times the descendants of the Cro-Magnon man, of the great Indo-European people, possibly crossed into Africa over a land-bridge by way of Sicily. They must have been surprised by the Negroid types that confronted them as they moved southward. The Negroes likewise were probably equally amazed at the difference in appearance of the invaders. Even among such primitive peoples, the psychological factors of racial discrimination must have asserted themselves. Here were human beings who were different. There was a need to attach a value to this difference. One must be better since they were not equal in appearance. Which was to be considered as superior? Obviously, the instinct of preservation of self and its interests would demand that each would insist that his physiological type was better. Even if certain racial types have characteristics which another may envy, this instinctive urge of self-pride compels one to maintain that his kind has the greater excellence.

Children are the best examples of the habits and conduct of primitive people, for they are as yet uninhibited by conventions. A child will insist to another child that his toy is superior, obviously just because it is his possession. Pride in the possessions of self compels the assertion. Later, to one of his parents he may admit that the other toy was better than his own, and this admission is the equivalent of confiding in himself. Man fights to preserve ego, for it is the driving force which helps him to surmount obstacles and to endure the hardships of existence. Destroy a man's ego, his self-esteem, and his usefulness to himself and to society ceases. Our kind, our race, is what we are. Any-

thing, directly or by implication, which depreciates it, is accepted as an attack on self and is, accordingly, repulsed.

Races have been nurtured in favorable and unfavorable climes. The Negro for centuries was in an unfavorable geographical and climatic habitat. The oppressive heat and jungles of Equatorial Africa, for example, made the struggle for survival one that occupied the full time of the indigenous people. Culture thrives only where a livelihood is easily obtainable and provides the necessary leisure periods. Consequently, civilization advanced more rapidly in the comparatively temperate regions of the Nile and the Twin Rivers valleys. The white race caught up with and outstripped Negroid culture, but not because of any originally greater intellect which it might possess. Civilization increases mentality. A man of an advanced society will be required to use his mind as much as his hands, if not more. According to natural laws of human genetics, generations of mental refinement and intermarriage among those of a higher intellectual level greatly increase the average intelligence. Negroes taken by force from Equatorial Africa, where they were as primitive as their ancestors of thousands of generations past, and thrust as slaves into a comparatively higher civilization would obviously suffer by contrast. A white man, under similar circumstances, would likewise appear inferior to a civilized one. Therefore, the Negroes, introduced into slavery in European and American civilizations, were adumbrated by their environment and appeared at a disadvantage. They were, as any man of any race would be under like conditions, inferior from a cultural point of view. The self-pride and ego of the whites was appeased by this inferior contrast. It seemed to support the psychologically engendered idea that the white race was basically and anthropologically superior. The Negro, even then, had a latent and equal sense of pride in his kind, but was not in a position to assert it.

The Negro has grown up! He is no longer, racially speaking, a child or primitive. He has been introduced to many of the same advantages and opportunities as the white man. Under the more favorable factors of a civilized society, his intellect, like that of the white man, has rapidly matured. He has

shown in innumerable instances that his intellect is equal to that of the white man. In fact, many Negroes have, culturally and intellectually, blossomed out more rapidly under the salutary effect of education than has the white man. The Negro's intellectual equality has been more rapidly arrived at than has the removal of the traditional belief in his inferiority.

In many sections of the United States, belief in the racial inferiority of the Negro dates back to the early days of slavery and has become a *social tradition*—a kind of nefarious family tradition. White families have passed this misconception down from generation to generation as a kind of heirloom. The average individual who has accepted this conception, without any intimate personal knowledge to justify it, cannot intelligently explain why he persists in believing it. The fact that his "pappy," and his father's "pappy" before him, believed it shows that its continuance is a combination of prejudice, ignorance, and sheer orneriness.

The intelligent liberal white man sees everywhere in the university and in the professional world an increasing evidence of the Negro's intellectual equality and will readily admit it. If he, the white man, must conform to the psychological urge of preserving his ego, let him find gratification in competing fairly with the Negro and defeating him in accomplishment, if he can. To hold another down so that one may remain on top is certainly very small appeasement of one's ego.

Today, the Negro is quite conscious of his actual and potential intellectual superiority. He knows his race is not inferior but *different*. His ego makes him fight for the preservation of his self-respect and therein lies the danger of the moment. The white man must, and *will*, make the adjustment of accepting the Negro as an intellectual equal and, therefore, a social equal. To make this adjustment will be painful to the ego of some white men. It will not forward the Negro's cause to aggravate the situation by going to the opposite extreme. The intelligent and observant Negroes themselves admit that some of their own race, like the whites, have displayed racial arrogance. Being so anxious to show their equality, they, like the whites, have been obnoxious in their conduct. I know of one Negro physician who is so

zealous in promulgating the cause of Negro equality that he has placed himself in the ridiculous position of trying to prove that almost all the renowned ancients were Negroes.

How far shall this equality go? Merely to advocate equality is not sufficient. It is to draw a tenuous line. When we refer to social equality, we mean that the Negro in the United States, for example, should have the opportunity of holding any political or executive office in the government. He is a citizen, is he not? We further mean that he should be allowed to enter all schools, colleges, and public places to which a white is eligible. He should also be shown every consideration and privilege which is extended to the white man having like qualifications.

Let us face the issue frankly. Does this equality extend to *intermarriage*? If it can be shown, from a physiological point of view, that intermarriage is not detrimental to the best inherent characteristics of both races, then, from an ethical and moral point of view, to prohibit intermarriage would not be consistent. On the other hand, biologists and authorities on ethnology and genetics have not yet determined—or at least they are not in agreement—whether or not miscegenation is harmful to both races. If it is harmful, then both races, white and Negro, should willingly discourage intermarriage, solely on the basis of its physical disadvantages. Because this is a moot question, the intelligent Negro will not make intermarriage of the races an issue of equality. If he enjoys all other social advantages, why then should he commit some overt act in this latter regard that will hurt his cause? The Negroes themselves should conduct an educational campaign among their own people for what constitutes equality.

There are some Negroes who think that the only test of the acceptance of their race is whether they will be permitted to marry a white woman. They go out of their way to select a white woman in preference to one of their own race. Such Negroes, just as many whites, are still being influenced by traditional thought. They consider the white woman *superior*—which, in fact, she may not be—and by having her accept them, they feel they have made themselves her equal. The Negro is already equal to other races.

He does not have to enter into wedlock to prove it.

Continuing along a frank line of approach to this question, many white persons unintentionally aggravate the racial situation today. They may not inveigh against the Negro, but they resort to particular acts that accomplish the same effect. If they are attending a general assembly of any kind with regularity and the number of Negroes attending increases, they walk out or refuse to attend. This constitutes a tacit insult. It implies an objection to the presence of the Negro, for no other reason than that he is one. This kind of thing constitutes a blow to the ego of the Negro, as a similar sort of thing would to a white man. Those who, on the one hand, purport to favor racial equality and, on the other, insist on Negro segregation, as separate assemblies or meeting places for them, are the cause of the intensifying of the present racial friction. If a Negro is a gentleman or a lady and conducts himself or herself as such, to protest their presence is pure *prejudice*.

It is true that there are millions of Negroes who are economically poor and obviously uneducated. Neither of such unfortunate conditions is a crime nor are the people themselves responsible for it. You will find, however, if you let them, that you will have, in your cultural circle, an increasing number of Negroes who reflect all the intellectual and cultural attributes that you admire in any white person.

If the Negroes you know are not of a status and do not have the education to equal that of the whites with whom you have been associated, blame the times and the oppression of the Negro, not the individual. Do all you can to correct such a situation and to stamp out the tradition which has produced their plight.—X

Rosicrucian Principles In Business

A frater in Houston, Texas, points out that by following impressions and inspirations from within, men have been able to create, or invent, various kinds of machinery and instruments, and thence, by following established engineering laws, have caused this machinery, or device to be successfully operated. The frater asks our Forum: "Why is it not possible to found a business along the

same lines? Impressions which come to me are frequently wrong, and there appear to be, insofar as I am concerned, no laws and principles which can be followed that will assist in bringing about a successful business. In my opinion, a business is a profession, and it should grow and flourish just as a piece of machinery is constructed and continues to operate efficiently once it is properly built and maintained."

Apparently, this frater has not read that most interesting and instructive book by our late Emperor, Dr. H. Spencer Lewis, entitled: *Rosicrucian Principles for the Home and Business*. We believe he would find much useful information and encouragement in that book. However, we shall consider his problem, apart from the book, at this time.

There are, as everyone knows, an infinite variety of businesses. Some require specific experience and training which may not be adaptable to other businesses. *All* business, however, includes certain basic principles which must be adhered to if the business is to be a success. These basic principles can be very definitely furthered by the use of Rosicrucian principles in conjunction with them. The principles which will further these essentials of business are not separate ones, but a part of the regular teachings of the Order. It is to be lamented that some Rosicrucians are under the misapprehension that the laws and principles of the Order are applicable only to psychic and spiritual affairs, and must be put aside as impractical where mundane matters are concerned. We are often told in our monographs that the teachings are to further mankind in all aspects of their existence—physically, mentally, and spiritually. Most certainly, temporal or worldly existence includes the earning of a livelihood, that is, business and professional life.

Let us think of any business as a market place. When you are in business it implies that you are going to *sell* something; either a commodity, or a service. First, you must know your product or service, and you must also know yourself. Suppose the product is manufactured by another and you, as a merchandising house, are merely selling it. Ask yourself, in such a circumstance, *why* you are selling it. Your first natural answer, of course, will be that you are selling it be-

cause it provides a profit to you. Such is not, however, a sufficient reason from the ethical, or even the expedient, point of view. Any business is a *bilateral* relationship. It consists of the seller and the buyer. A business that hopes to function indefinitely, must make every effort to retain that relationship; it cannot afford to make merely a profit on each individual sale without regard to the personal satisfaction of the customer. The *unseen* ingredient that is wrapped in each package, or that accompanies each service, must be *good will*. The addition of good will may mean not only that the customer will make repeated purchases, but he may influence innumerable others to buy what you offer. It is therefore an obligation upon you to place yourself mentally in the customer's position. Ask yourself, if you needed a similar product or service, would you purchase the one which you are selling? You know your merchandise. Is it really worth what you are asking? Is it what the manufacturer represents it to be in quality—and what you imply that it is by selling it? If you cannot conscientiously say to yourself that you would purchase the product or service—being possessed, as you are, of the intimate knowledge of what it is—then withdraw it from sale. In this very method of placing yourself, more or less, in the position of the buyer, you are using the mystical principle of the *Law of Assumption*, thoroughly understood by members of the Ninth Degree.

If you are in business, do you use the various principles of mentally *creating*, as delineated in the degrees of AMORC? Do you take your product or service and hold it in mind as you would sketch it on a canvas, preparatory to making a painting? Do you visualize who would be best benefited by your commodity? Next, do you put into such picture on the screen of your conscience, those people seeking out, or being attracted to, what you offer? If you proceed in such manner, you will find that the various elements, so arranged, will form a conjunction, or a unity that will bridge over many of the problems of selling which you may now be experiencing. Through *intuition*, the Cosmic will furnish the essential lacking elements which will come to you as inspiration, if you will intelligently arrange on the screen of your consciousness the known factors, as we have explained.

Your thinking must be *positive*. In other words, you must proceed in a manner like the following. Here is your place of business—that is a fact, a reality; then, here is your particular city or town in which your business is located—that is also a reality. The commodity or service has merit, a fact which you have conscientiously determined, as suggested. That, too, is a reality. There are certain classes of people who need and would be benefited by what you offer; such a fact is also a very positive reality. When held in mind and arranged in their proper order, these positive thoughts will draw from the Cosmic the suggestions or *ideas* for uniting them. You will come to know practical ways of reaching your market; you will be enabled to contact those who wish to buy.

Further, do not always approach a prospective customer with a sales argument. Your immediate attempt to persuade him to buy a certain article may conflict with his own thoughts and cause him to be repelled. Greet him courteously. Offer to be of service. Shake hands, or stand close without being offensive. In this way one can be receptive to the person's *aura*. If, at such a time, you remain receptive, you can often psychically sense the temperament and sentiments of such a prospective customer. This knowledge will come to you as a sudden flash. You will seem to *visualize* the person's interests. When you feel that you have realized what these interests may be, then courteously suggest that he see this, or that. You will often be rewarded by the remark: "Why, yes, I would like to see that." Avoid saying to a prospective buyer: "Here is something you want!" or "This is what you should have!" Such remarks are presumptive. They imply that you *know* the intimate feelings and interests of the individual, and constitute a challenge to him. No one wants to be told that his thoughts or desires are so easily discernable that they can be typed. Such remarks destroy the person's sense of individuality. His natural resentment is apt to take the form of a resistance to your sales approach through declaring a lack of interest, when, in reality, he might be interested.

In your Rosicrucian teachings you have been told to distinguish between individuality and personality. Do you apply knowledge of such distinctions to your business? Do you judge a customer by his clothes alone, his

dress, speech, or his social manners? You will recall that individuality concerns the *objective* man, his body, habits, and dress. Individuality reflects man's adjustment to his environment. To use a homely expression: "You can take a pig into the parlor, but he is still a pig." Personality is the *you*; it is the *self* that distinguishes each person from the other, regardless of customs, manners, and dress. A man may be dressed in the height of fashion—be adorned with the habiliments of a gentleman—yet, in character—in the extent of the evaluation of his soul-personality—he may be a scoundrel. Therefore, it is well to discover the personality of each person with whom you are having daily contact. Discover him for "himself." Do not catalog people by their physical appearance. Watch their reactions in relation to those of other customers, or in their replies to your own courteous comments. Persons possessing the elements of arrogance, inconsideration, and selfishness may well prove to be troublesome customers. Conversely, a person with depth of character may not be concerned with ostentation, with a display of finery, yet he may be equally able financially to purchase your commodity—perhaps even more so.

Do you observe the mystical law of *karma* in business? You should. Benevolent karma can be created. Karma is the law of causality. For every cause there must follow an effect. Try to give a little more than is asked, or what is purchased by your customer; give it sincerely as a token of appreciation for the business which you receive. If you do this, according to the law of compensation, or karma, you have tipped the scales in your favor. Your benevolent deed has created a condition which eventually has an effect and must redound to your favor. However, you must do this in a humble spirit. Do not be ostentatious, or act with the obvious intention of creating a favorable karmic effect—to do so would tend to destroy the proper psychological effect upon your customer.

Every time you have enjoyed a particularly good month, or even a good day, of business, do you observe the *Law of Amra*? Do you give to some human need? To some charity? Do you help some cause, or individual in need? Instead, do you take all you can with an attitude of self-aggrandizement

—with the thought that you are more shrewd, more intelligent than others not so successful? Every time you are successful, you are under an obligation to compensate for it. If you have learned how to succeed in your business or profession, you have an obligation to the Cosmic for the conscious or unconscious awakening or development of your faculties of perception, rationalization, imagination, memory, and intuition—which made your accomplishments possible.

How often do you faithfully try the Rosicrucian exercises for the purpose of stimulating certain of the glands and psychic centers, which quicken the inner consciousness? Have you thoroughly understood the processes of inductive and deductive reasoning described in the monographs? Do you continue to practice the exercises concerning the storehouse of memory? Do you plant suggestions in your subjective mind which will be helpful to you? All of these factors about *you*, the powers resident within you, are as necessary to good business as the merchandise on your shelf.

What do you think makes one man successful in business and another not? Fortuitous times and lucky events? There are some people who attribute success to such circumstances. Most successful persons feel, or seem to *know* intuitively, when to take advantage of circumstances which are to their favor. They may not have studied Rosicrucian psychology, but certain of their faculties may be inherently developed, making it possible for them to perceive advantages and opportunities. Again, an individual may train himself to do so without knowing the basic principles he is using. Suffice it to say that the so-called success in business which is gained through deceit and dishonesty is only a partial success. Such person is not living successfully, regardless of his wealth, if he is despised by his associates, or if his name is synonymous with disrepute or contempt. All such persons have the continual fear of detection, exposure, or betrayal by their cohorts.

We have little sympathy for the member who is so lacking in understanding of the teachings and principles of the Order and their usefulness to him that he requests his membership to be discontinued, or his studies withheld, because he is about to enter a busi-

ness or an enterprise which is going to take considerable of his time. He will usually say: "Please withhold my monographs for the next few months because I have entered into a new business and must give my time to that." By such a statement, he has indicated that he considers the teachings of the Order superficial, as a pastime or pleasure—something that cannot be used in connection with important matters such as business. The value of the Rosicrucian teachings and their application to the problems of life—which includes business—seems to escape him. The teachings point out the very things he would need to know about himself, showing him how to utilize his faculties in confronting and solving problems. The answers to the questions of how to meet and understand people and how to create new plans are contained within the monographs! The member who thus wishes to drop his membership at such times is like a man who walks about carrying a pick and shovel on his shoulder; but when it finally becomes time to dig a ditch, he throws his pick and shovel away, saying that now he has to be busy and can't be bothered with the tools!

Success in business should be only a contributory activity toward personal achievement, mastery of self and life. Material gains when improperly acquired leave life a failure when considered in its greatest scope.—X

The Cathedral of the Soul

Is the Cathedral of the Soul, as it is described in *Liber 777*, principally a place of worship? This question would indicate that possibly some persons believe that the Cathedral of the Soul is a substitute or a replacement of the usual purposes of a church. It is not intended that the Cathedral of the Soul have any religious implication whatsoever, as the name *cathedral* was not originally associated with religion, but through common usage it has come to be known as a place of worship, particularly by the Christian religion.

The Cathedral of the Soul, it is true, is used by the individual for whatever purpose, he feels, it will best serve. In a sense, it can be used for worship, in that all human beings,

from time to time, have the urge to express adoration for the higher forces that cause the Cosmic and the world to be. The purpose of entering the Cathedral of the Soul, as explained in *Liber 777*, is for inspiration, and usually for the resulting effect it can have upon the soul of each of us. We seek communication with the forces of which the soul is composed in the same manner as we seek food and the sustenance for the body.

To enter the Cathedral of the Soul simply for the purpose of trying to gain something for ourselves is not enough. We must consider this institution as a means of association with the higher forces and powers of the universe, so that as we are benefited we ourselves are contributing to a better unification of the constructive forces of the universe.

The question that was raised at the beginning of these comments also included: What do the short discourses, or articles, that appear in the *Rosicrucian Digest* under "Cathedral Contacts" have to do with the Cathedral of the Soul? Those who have followed these articles will be aware that they include a variety of subjects, and usually do not follow any particular pattern but touch upon subjects concerned with the individual—with his relationship to others, with Cosmic law, and social relationships. In other words, they are very general because they deal with human relationships and the place of the individual in the scheme of things. They are for the purpose of stimulating thought upon the various subjects which are used.

It is of course to be conceded that not everyone will find each of these articles of particular importance to him as an individual, but it is hoped that from them there will be derived each month a few ideas or thoughts that will be found worthy of cultivation and will help to contribute to the general well-being of the individual and the group of which he is a part. It is suggested that, from time to time, the ideas which have been prepared in this manner be remembered by the individual who enters the Cathedral of the Soul, so that the possible benefit and good that may be contained in these thoughts may be expanded in the individual consciousness, and the good that may be derived from them be put into manifestation in the daily lives of the readers of this series.—A



Faith Healing ?

DOES the pouring forth of the soul in silent prayer or anguished wail elicit the divine curative powers? Will the act of throwing oneself in humble faith upon the mercy of the Omnipotent effect a cure or relieve an ailment? Is faith the means of placing man in attunement with the higher forces, and is it all that is necessary to insure health, vitality, and longevity? Do you know how far man may go in exposing his body and mind to disease without suffering disaster by merely having FAITH in the goodness of Divinity? Is faith in divine healing a delusion, a state of self-deception that blinds the mind to the dangers of neglect? Millions today are followers of faith healing. Are they misinformed or is it a subtle method of right living little understood?

Facing The Facts

THIS subject is daringly and forcefully presented in the book, *Rosicrucian Essays*, by the celebrated author, H. Spencer Lewis, Ph. D. Each aspect of this matter is dealt with as a separate and complete article rounding out the thought. Devoid of technical terms, the articles will hold your interest, and yet present you with useful facts discovered in the varied experiences of this noted writer. Look at the titles of these articles:

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